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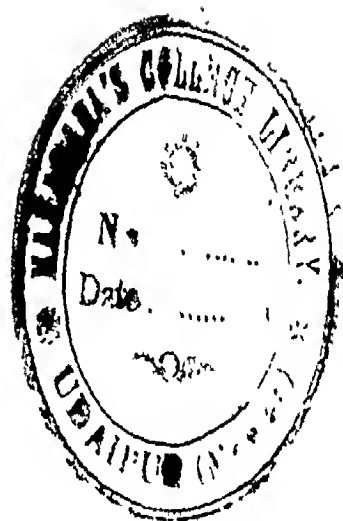
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Editors' Note

The Editors will be glad to receive contributions on all matters educational and particularly invite for publication (a) authoritative articles on educational topics; (b) short articles dealing with educational research; (c) accounts of educational experiments; (d) articles containing statistics and their application to the solution of educational problems; (e) short notes of original works; (f) news of interest to educational workers.

All contributions should reach the Managing Editor six weeks before the beginning of the month in which publication is desired and should be addressed to Post-Box 52, Cawnpore.





Mrs. Clarence Gasque.

Indian Journal of Education

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No. 1

THE MIND

By

MRS. CLARENCE GASQUE

There seems to be a very confused idea among writers and persons of learning as to what is mind, how it comes to a summarized status, whence it gets its stimulus, and as to exactly where its operation takes place.

Mind is the sum of the activity of brain-cells, which summary has reached the consciousness of the individual. The seat of operation of the mind is the *Pineal* gland, situated within the centre of the cranium. Being in that position, it can receive to itself, every vibration of brain-cells, as and when they operate.

The nature of the mind is determined by the operation and the possibility of operation of the cells composing the brain. At the time of birth, every brain has a possibility within itself given to it during the nine months. Should no imposition whatsoever have been given to those delicate brain-cells, which are the most sensitive substance of all manifested life, those cells would, in due time, be able to vibrate completely and the "mind" of such a one, could call upon the knowledge, that is, the release of knowledge, of every brain-cell. Owing to the fact that this *natural* birth seldom occurs, the minds of men are unawakened and also vary to an extreme degree.

Such brain-cells, therefore, as are vibrating at birth, it is possible for the individual to call upon, as, gradually, he comes into the experience called "concentration." It is here, that the part of the teacher comes in: to encourage the possibility and the habit of concentration, that is, of holding the thought, in any

one direction, upon any one subject, until the brain-cells yield up to the mind—their individualized experience and intelligence, each according to its own innate nature. The mind being the central summary of that light of intelligence, that is, of the vibratory activity of the brain-cells in operation, throws this light, this intelligence, upon the mono-cells correlative, the cells *in the front central part of the cranium*, cells of perception, awareness, etc., when the individual becomes conscious of, "I know".

The "mind" cannot force the brain-cells to give up their treasures. The concentration cannot force the yielding up of the limitless knowledge of the brain-cells, only to the degree these cells are already capable of operation. Most of the human brain-cells, even in so called gigantic minds, are not in operation and much of that is operating only in part.

Does education, then, not enhance the awakening of the brain-cells? The answer is, "No". Education can only cause awareness of knowledge awaiting conscious recognition, but, as education is today, there is no method used to increase the release of the knowledge latent within the brain.

All humans, each and every one, are endowed with exactly the same capacity as to knowledge stored within their brains; the difference comes in the degree of activity of all these countless cells. Each human has also, the key and the power to utilize that key, which gives release to infinite knowledge; this universal endowment is, moreover, the only means to intelligently proceed with individual progression, individual evolution, unfoldment. But this knowledge has become so intermixed with pseudo religion, that the intelligentia have long ago thrown overboard their key. This has been an unwise loss, for the key should have been kept, although all the superstition and useless growth grown up around it should have been cleared away, that the original profound wisdom of our long, long ago ancestors (if I may speak as an oriental, who has been born a "westerner") could be valued, respected, utilized as intended—without pretence, without exaggeration, without useless additions, but, *just to have made of the great and ancient science, the practical use that was originally intended.*

That olden, very ancient wisdom, was the knowledge of the power of breath and the best way to utilize that limitless source.

of power. When brain-cell-awakening has not been given at birth, it can be attained—not through lessons, not through striving, nor through concentration or strain, but through the exact opposite—relaxed body, mind at ease, and by the practice of simple breathing exercises in posture, without tension; thus the higher ethers are thrown into the part of the brain to receive awakening at the moment. Three minutes is a sufficient time to perform any one exercise as the blood makes its round in that time.

This method must be understood to be “scientific” as it cannot be denied nor set aside in a millenium of years of a seeking of another way by man. He is based and constructed upon certain natural principles and no other method can improve upon that.

We all know that the brain cells are at the top of our anatomical being. Why? Because ether ascends and it is ether which activates these cells. But the etheric power used by these cells, craved by these cells, is of a higher quality than science acknowledges; it is the very finest fineness of matter. It is retained in the being through the will to retain it, by the law of “like attracts like”. Thus, *conscious* breathing is of paramount importance to the student, and of fundamental use to all educators.

Do we not know that man is “gassed” into stupidity, into ignorance, into senility, into decrepitude, into criminality, into all that is undesirable? “Gassed?” What is the meaning of this? The lungs are never really purified; the blood lacks, therefore, its full requirement; as a result the nerves lack their need; finally, the finest system within the body, that of the glands, receives not the *stir* which should reach them through the activation received from conscious living, fiery breath, with all of its immeasurable power; the brain, therefore, cannot receive the stimulus natural to it, which is awaited, for, ever awaited for, by it—for that higher etheric stir to bring it into life, into a possibility of cellular activity, when each cell may and can give off its own true and full vibration of stored up knowledge—knowledge stored up since the beginning of experience upon the earth plane. For all possibility of knowledge lies hidden within the human brain.

The “mind”, therefore, can be, at best, only the sum of the possibility of vibration of brain-cells up to their degree of

awakening, as well as, up to the degree of demand, or, of concentration at any given time.

It follows, then, that the necessity for educators and for students is to work systematically to arouse increased activity of the brain-cells, daily, hourly-gently, easily-along with and parallel to the splendid work already being done in the way of analysis, study, encouragement, etc., all of which come under the heading of "concentration". Most of the value of the sincere and noble efforts of the instructors of youth is lost. Why? Because, to begin with, the true method of causing concentration is not recognized, not utilized. The students come to class "gassed". Why not yield to the necessity of the human form and expel the poison of the lungs, methodically, definitely, *then* fill up the lungs, thereby vitalizing the blood-stream, resting the nerves, stirring the brain-cells with the pure living fire of life. In a few minutes, three at most, any class could be made ready to concentrate beautifully, to study, to "learn" far in excess of the degree now attained by methods which, to say the least, are intended to force mentality and are quite alienated from nature's necessitous demands and laws.

Let us be consoled by the thought that there is no limitation possible to be placed upon the power, the brilliancy of the human mind. Let us know that the glory of the teacher is in the illumination of the pupil. Let the intelligentia, the educators, take pleasure in the acknowledgment, the recognition, that *there is* a royal road to the preparation of the pupil to be responsive to his own great and precious life's calling—and let him, then, *fulfil the law* as he goes. And may he be at peace in the pleasure of the thought that there is only one calling higher than his own, which honour we cannot deny to parenthood. And as the precious child, the student unfolds the treasures of the kingdom of mind from within, to become what is called "knowledge" in the realm of man, may the educator feel himself allied to the true thought of the instructor—not as "teacher", but let it be as it truly is :

"I will guide thee,

"I will lead thee."

May illumination more speedily come to the mind of man through the fulfilment of the law.

POST WAR EDUCATIONAL RECONSTRUCTION

By

JOHN SARGENT, M. A., EDUCATIONAL COMMISSIONER WITH THE
GOVERNMENT OF INDIA

(Address delivered at the last All India Educational
Conference.)

It is a great pleasure to me to have the opportunity both of attending for the first time a session of the All-India Educational Conference and of revisiting this beautiful State where Nature and a progressive and enlightened Government appear, at any rate to the casual visitor, to be co-operating in the task of producing an earthly Paradise.

The two main subjects proposed for discussion at the general sessions of this Conference are both of first class importance. I have chosen to speak to you about "Post-war educational reconstruction," because it seems to me to be at one and the same time both the most fundamental and the most urgent of all the educational problems that are demanding our attention to-day; fundamental, because it must cover the whole educational system—tinkering here and there will do little good when the foundations are unstable—urgent, because much preparation must be done if we are to be ready when the hoped-for day arrives. The opinions I shall express are my own and do not necessarily represent the views of the Government of India. If we are determined, and I can only assume that we are, not merely to avoid any recurrence of the appalling catastrophe which has overtaken us twice within the space of one generation but also to try to make a better world for all men, wherever they may happen to dwell, there can be no doubt whatever that we must place our main reliance in the establishment of a more soundly-conceived and more widely diffused system of public education. There is a Latin saying "*Fas est et ab hoste doceri*" and if the Totalitarian Powers by means of education have been able in an incredibly short space of time to inoculate their youth with an attitude towards life which for them has the validity of a gospel, though to us it seems the negation of all that makes life worth living, may we not also hope through the same medium to recreate in

the world at large a living faith in freedom, truth and beauty? We must not, however, underestimate the difficulties. We have still a long way to go before the powers of darkness are put to flight. But hard as it is going to be to fight our way to final victory, it is going to be much harder to win the peace that must follow. We all know what happened after the last war; the general dislocation of our social, political and economic life after this war looks like being infinitely greater. We may confidently expect that all the old obstacles to a rational and enduring settlement will be revived in an acuter form; war weariness that impels men to throw aside shield and spear before victory has been consolidated, the recrudescence of vested and often anti-social interests, many of which will have been driven underground during the clash of arms, and above all the harking-back to outworn standards and beliefs. Everywhere the physically and spiritually exhausted and the intellectually barren will arise and say "Let us get back as quickly as possible to where we were before this business started." And those evil forces which are always in wait to exploit human nature in its moments of weakness will not be slow to seize this opportunity. We must beware in particular of the "dividend-wallahs," as they have been recently named, that large and influential body of people, whose attitude towards any forward movement is entirely determined by the effect which it may possibly have on their investments. We must make up our minds, therefore, in the first place that we shall have to face a post-war situation, which shows every sign of being much more critical and difficult than it was in 1919.

I was more than glad the other day to find that I had the support of one of the best friends Indian education has ever had, Sir Maurice Gwyer, for the view I have been urging for the last two years that it is unwise from every point of view to restrict expenditure on the social services because there is a war on. The expenditure involved in maintaining and expanding them is a drop in the ocean compared with that involved by the war itself and how are we to expect the next generation to repair the wastage of war and prevent another, if we leave them unprepared to undertake this colossal task? If, however, the means for doing are for the moment withheld, we can at least plan, in order that the moment when it arrives may not find us unready. As you will

no doubt be aware, the Board of Education in England has already outlined plans for an expansion of the educational system after the war which embody many of the dreams of those of us who have been engaged in English education during the last thirty years. If to anticipate the aftermath of a world crisis such planning is regarded as essential in a country like England, even while it is still in the thick of the struggle, it is surely not less important that we should be looking ahead in a place like India which so far has escaped any first-hand acquaintance with the horrors into which the failure of our present civilisation has plunged a large part of the world.

The first point, therefore I want to make, is that our reconstruction plan must cover the whole field of education and must aim at enlisting in the cause of world peace not merely a few here and a few there, but every man and every woman, every boy and every girl, capable of thinking for himself or herself. Our post-war system, then, must be national in the sense that it must provide for all, irrespective of caste and creed. But my second point is that if the ultimate goal of our post-war reconstruction is permanent peace, then our plan, while it will obviously have regard to conditions peculiar to India, must be in harmony so far as general principles are concerned with those of other nations whose objectives are the same as our own. If this war has done nothing else, it has at any rate exposed the dangers of economic and political nationalism. In other words our plan must be national in its scope, international in its spirit.

Although I have stressed the point that education must be treated as a whole and although I am one of those who believe that the present system in this country requires overhauling from top to bottom, it is fortunate both for you and for me that I cannot possibly in the time at my disposal to-day attempt to survey the whole of this vast field. I propose, therefore, to concentrate on that section of it where a successful reorganisation may ultimately render possible what might otherwise remain an ideal and where it seems to me that the war itself offers some promise of goodness if only we will 'obviously distil it out.'

It is in theory a platitude but in practice a truth nowhere more generally ignored than in India, that a soundly conceived system of popular education ought to satisfy both the cultural and

the economic needs of the community whose interests it is intended to promote. Only in a country inhabited exclusively by philosophers, hermits and other ascetics would it be justifiable to contemplate an educational system unrelated to economic conditions, and even then for obvious reasons it could not last long. We should not, therefore, talk about educational reconstruction in India without first trying to form some definite idea of the kind of India which we want to see after the war.

You will not, I am sure, expect me to dwell on the political aspect of this problem. If this is a war for freedom for humanity, it seems to me axiomatic that India ought to share in the fruits of victory, when it comes, neither more nor less than any other nation. Everything I have to say is based on this hypothesis and not being a politician it is unnecessary for me to make any reservations. But I am going to confine myself to those questions which, if answered, will make political freedom little more than a mirage. Freedom to me has always meant not merely the exercise of a vote or even national autonomy but the opportunity for every man and woman, for every boy and girl, to develop his or her personality to its utmost and to live what is called the full life. To make this possible, there must be available for all, and not for the lucky few only, those amenities which are now usually called the social services. Of these I regard education as the chief. Without them the vote is likely to prove a delusion and a snare and national autonomy a potential menace.

Before, however, we set out to devise ways and means for equipping the people of this country to discharge more fully their duties as citizens, we have to settle a preliminary but all important issue, for although I believe in the universality of culture, I believe equally strongly that the approach to it for each individual must be determined partly in the light of his own aptitudes and abilities and partly in relation to the environment in which the greater part of his life is likely to be spent. Is India going to remain indefinitely an almost entirely agricultural country, or is a serious attempt going to be made to turn to her permanent advantage the industrial development which the present war effort is stimulating? This might seem a question to which the answer is obvious, but the fact remains that there are some very important influences in this country which appear to me to be looking

backwards in much the same way as certain of my own countrymen did during the middle years of the last century. I have no doubt that many of you are familiar with the lives and works of people like Ruskin, Burne Jones, William Morris, Rossetti, Hyndman and others, belonging to that attractive group of writers and artist-craftsmen who called themselves the Pre-Raphaelite Brotherhood. They regarded the industrial revolution as the worst calamity which had ever over-taken the people of the Western world. They were not without some justification for their opinion and I must admit that, as a young man, I was one of their most enthusiastic adherents. How often when I passed through the depressing outskirts of manufacturing towns like Birmingham or Manchester or Sheffield or the East End of my own city of London, I used to re-echo the longings of William Morris for a time when the fair land of England was not shrouded in the smoke of factory chimneys, but when it was "small and neat and clean." I must, however, confess that as a result of a fairly long experience of social problems, I have now come to the conclusion that Morris's vision for all its attractiveness was in actual fact both sentimental and reactionary ; and that if you are going to attempt to raise the standard of living of a whole community, you must provide for a reasonable amount of industrialisation. If you fail to raise the standard of living of the people generally, then you cannot possibly pay for those social services which ought to be accepted as the fundamental right of every human being in a civilised community. How curiously distant India is from this ideal, so far as education is concerned, was brought home by me rather vividly the other day, when I came across some words by one of the greatest Englishmen of the last generation, the late Lord Haldane. In a speech on education delivered almost exactly 25 years ago, he said " It is an appalling reflection but true, that in this country 90 per cent. of our young people, 9 out of every 10, get no further education after the age of 14 ". I have not had a chance since to consult the actual figures for India and in any case I do not put much confidence in educational statistics, but a leading member of this Conference, in an article I read yesterday, expressed the opinion that 9 Indian children out of 10 get no education at all worth the name. If Lord Haldane felt appalled at the state of education in England 25 years ago, what should our feelings be about education in India

to-day? I have not made this point with the object of throwing stones at those responsible for Indian education in the past or of supplying material for other people to indulge in this unprofitable exercise. What I want to emphasise is that in a post-war society of free peoples pledged to the maintenance of peace a largely illiterate India will be a liability rather than an asset.

If India is to have the educational system which she must have and in my opinion must have before long, she has got to face the fact that she must pay for it and she must be put in a position to do so. You will not, I hope, blame me for viewing this matter from a materialistic point of view. Almost every scheme I have read with approval, almost every plan I have myself prepared since I came to this country, has been held up sooner or later, and usually sooner rather than later, by the question "Where is the necessary money to come from?" The only answer I can see is to make the actual wealth of this great country more commensurate with the enormous potential resources which it obviously possesses. One can, however, be a realist without being a pessimist. If we could increase the earnings of the average Indian worker by a few annas a week and allow Government to take a part of the increase for social reconstruction, we should be well on the way to financing a system of universal popular education which would bear comparison with what has already been provided by the most progressive Western nations. How can this be done?

In pleading the cause of a rational industrialisation as the obvious, perhaps as the sole method of finding the large sum which is necessary for the developments which I have in mind, I am anxious to put forward two principal arguments. The first of them is based on what appears to be one of the very few general principles commonly accepted among economists; and that is that for any nation to be reasonably prosperous, there must be a certain ratio between the number of the population engaged in agriculture and those engaged in industry and its ancillary services, among which of course commerce is the most important. This ratio may vary between certain limits so far as different countries are concerned but the ideal, so some economic experts tell us, is that between 65 and 60 per cent of the population should be engaged in agriculture and between 35 and 40 per cent engaged in industry. Now the sentimentalists, to whom I have

already referred, have asked me more than once how, assuming that I have really at heart the future well-being of this country, I can venture to suggest that it should pursue the path of industrialisation when I know, or ought to know, the grave social evils which have been its outcome in my own country. I have replied and I still reply that having spent a good deal of my life working in areas of the kind described and appreciating, I daresay, even more vividly than my Indian friends, the terrible effects on human development of the evils they describe, I am nevertheless confident enough to express the opinion that these evils are not inherent in industrialisation and that under a wiser dispensation they could be almost entirely avoided.

Let us consider for a moment what it was that produced the slum, which appears to be regarded in some quarters as the inseparable accompaniment of large scale industry. There seem to me to be two fairly obvious explanations. The first is the absence of transport facilities at the time when the industrial revolution took place in many parts of the Western world including Great Britain. The rural worker, in search of the higher wages which the factory offered, was compelled, if he wished to become a factory worker, to remove himself from his village and live as close as possible to the scene of his new employment. This led to the clustering of working class dwellings in and around the factory area and the worker had to take what he could get in the way of accommodation. The second reason is that industrialisation, in Great Britain at any rate, coincided with the hey-day of what is called the "laissez faire principle", an attitude of mind which held it to be both improper and inexpedient for the State to interfere in any way between the employer and the employee. This allowed the former to exploit the latter to an extent which in these days may seem incredible and prevented the State from insisting from the beginning on those conditions of life which enlightened public opinion now-a-days demands. I think, however, that we can safely say that during the last hundred years we have learnt a bitter lesson and that that lesson is available for all who run to read. If those responsible for the Government of India after the war, whoever they may be, neglect this lesson or if India allows them to do so, the folly or greed of individuals rather than any evil inherent in industrialisation will be to blame. Those of you who have been to England in recent years and

are interested in social-industrial problems, will probably have visited some of the most up-to-date and progressive industrial undertakings in England, the works, for instance, of such firms as Lever Brothers at Port Sunlight, Cadburys at Bournville, Rowntrees at York or the European branch of Ford's great industry in Dagenham in my own county of Essex. There are of course many others equally or even more progressive and enlightened in other parts of the world, but I mention those I know personally. If any one, after seeing these places, can say that from any conceivable point of view the life of the worker employed in one of these concerns is less full or less happy than that of the average rural worker or that he has fewer chances of 'making his soul', then I shall be only too ready to argue the point with him. I can indeed assert from first-hand experience that their employees and their families have wider opportunities of reaching the full stature of human development than the rural worker, however much the sentimentalists may idealise the environment in which the latter lives.

At the same time I admit that a reply must be found to the question. "If you make things so extremely attractive for the town worker, what is going to happen to the countryside?" Is not every sensible agriculturist in search of higher wages and better conditions of living going immediately to migrate to the town, so that in the end the countryside will become even more depopulated than it is in many European countries? The answer to that lies in the vital importance of cheap transport, organised with national objects in view, and in the encouragement of village crafts side by side with large scale industry. It used to be assumed that the expansion of large-scale industry must mean the extinction of the village craftsmen. Recent experience has fortunately shown that this is by no means inevitable. No one, I imagine, whether he is an Indian or a European or an American, would choose to live in the confined atmosphere of a town if it is equally easy and practicable for him to remain a dweller in the country. Those of you who know Belgium well will realise how much a cheap and efficient system of transport has enabled that small country to be industrialised to the highest possible degree without denuding the countryside of inhabitants. A far-sighted industrialist has recently gone still further in the direction of adjusting the requirements of industry to the need of the indivi-

dual worker for fresh air and rural surroundings. A most interesting experiment was being set on foot just before I left England by one of the progressive firms to which I have already referred. In the interest of physical efficiency and to counteract the deadening effect of high-speed machine production, this firm has devised a scheme whereby their workers spend only part of their time in the factory and the remainder on small holdings provided and financed by the firm. This means that every man will be relieved of the monotony of machine—minding for a considerable portion of the week and at the same time by being guaranteed a living wage as the outcome of his factory employment, will be safeguarded against the risks which have ruined so many experiments in small scale farming, *viz.*, the incidence of two or three successive bad seasons.

If I am not over-optimistic in my estimate of what a wisely planned industrialisation might achieve, in the way both of increased national prosperity and of improved standards of living for the workers, I can see no reason why India should shrink from exploiting to the full what I must describe as the accidental impulse to the development of indigenous industries which has been given by her participation in the Empire's war effort. We are at last in a position to break the vicious circle which from my own personal experience has stood in the way of the exploitation of the vast material resources of this country in the interests of the persons who produce them. Owing to the training of artisans on a large scale for munition production which, as you are aware, is now taking place, there will be at the conclusion of this war a considerable reservoir of skilled labour in this country which after a brief period of reconditioning, and I trust our technical institutions will be made capable of undertaking this, will be available for the expansion or starting of those industries of which this country stands so greatly in need.

I have been told again and again by progressive Indian industrialists that they have been unable to see their way to initiate any new development owing to the lack of the necessary skilled personnel, and at the same time I have been informed by the Principals of technical institutions in this country that it is useless to start new courses of instruction for skilled occupations owing to the impossibility of finding posts for the students when their training has been completed. I feel, therefore, with some

confidence that from the economic point of view this war, assuming always that it ends in the way in which most of us hope and believe that it will, will have given the impulse to industrialisation which, if wisely and firmly controlled, will in the near future provide the sinews of war—or should I say, of peace?—for the realisation of our dreams of social advancement.

I have dwelt at considerable length on what I may call the economic or industrial aspect of post-war reconstruction, both because it is the only means of producing the money for educational expansion and because it indicates an obvious way in which the educational system must be oriented, if industry and commerce are to be provided with the supply of competent and well-trained recruits which they will obviously need. There is, however, a not less important aspect of this same problem. Although I cannot claim personally to be in any sense a technical expert, I have had a long administrative association with technical education and this in conjunction with my experience as a teacher leads me to the definite conclusion that technical instruction, even in the limited sense in which it is at present understood by many people, is the method of education which is able to extract the best from a very large proportion of our boys and girls. In other words, I believe that regarded purely as an educational medium it is the best way of stimulating the interests and developing the abilities of a large number of young people, and those by no means the less intelligent. It took a very long time in my own country to persuade the ambitious parents of clever children that an academic curriculum, which it was hoped would lead in the end to some clerical or administrative post, was not in many cases most likely to promote either the intellectual development of their children or their subsequent success in life. A great many of them believed that what we call in England a "black-coated" occupation was at the time more respectable and more secure. It took us a long time even after we had obtained the co-operation of industry, to persuade them to the contrary but we did it in the end and I believe that now-a-days the ambitious and intelligent parent is more anxious to send his children through the Technical High School into industry and commerce with their infinite possibilities than to ensure for him the safe but often soul-destroying competence which is all that the great majority of clerical posts, even when secured, have to offer to their incumbents. I am not, therefore,

at all surprised that in India where prejudices are so deep-rooted and the official attitude towards education for industry has been so unenterprising and ineffective, parents hesitate to enter their children for careers which appear to them, apart from any question of social prestige, to be both few in number and uncertain in prospects.

I have given reasons why I believe that after the war, given sensible direction from high quarters, both these objections should disappear. Then if caste prejudice or any other cause is allowed to stand in the way of the proper distribution of India's potential brain power in those quarters where it can best be employed in the interests of the country, those responsible should be called to a very serious account. Parents as any school-master will agree, are habitually short-sighted, so far as their own children's real interests are concerned, but a responsible Government which deliberately ignores the writing on the wall—and heaven knows it is plain enough at this moment—can hardly escape the condemnation of posterity. And can there be any more appalling spectacle than that of intelligent and ardent youth being unfitted instead of fitted by education to take its proper place in the world?

The implication of what I have been saying, whether the educational purists like it or not, is that we must reconstruct the the whole of our educational system on much more practical and realistic lines. The growth of the Basic system, in whose essential principles I profoundly believe, holds out the hope that before long, given the necessary resources, the foundations of primary and middle education will be securely laid. But if a sound superstructure is to be erected on these foundations, we have got to scrap a very great deal of academic junk with which the great majority of our higher institutions, not excluding our universities, are hopelessly encumbered. This means a fresh outlook, a new attitude of mind, not merely on the part of those responsible for these institutions but on that of parents and students as well. All concerned must be made to realise that there is not one road to culture nor one road to success in life, but many roads. It is our business to build these roads and to see, so far as it lies in our power, that every student is directed to that road which is likely to be for him the highway to his fullest self-realisation as man, worker and citizen.

I am afraid I have trespassed on your patience far too long. If I have wearied you, I apologise very sincerely ; but there are a good many reasons why I chose this occasion to say some of the things I badly wanted to say. The first and most obvious is that this Conference consists of people drawn from all over India who, however much they may differ in other respects, are, I am sure, at one in their desire to see this country provided with a system of education more worthy of its past traditions and future destiny. My second reason is that my own time is drawing on. I have now spent three somewhat arduous years travelling about this vast country, trying to form some concrete ideas as to its educational needs and, what is more difficult, to discover some bridge between what is desirable and what is possible. Hitherto I have been reluctant to air my views but now the time has come when, if I am to render any help in the common task, I must make public the impressions I have formed. And, thirdly, the circumstances of the time admit of no delay. I have tried to show this morning that a great evil has actually presented us with a great opportunity. Are we going to take it? If so, how can education help? The answer which I have suggested is that it should so readjust its outlook that our schools may turn out boys and girls not merely equipped by a practical curriculum to fit easily into industrial occupations but inspired also by the conviction that he who wields a hammer may be a more valuable citizen than he who wields a pen.

AMERICA GOES TO SCHOOL

Here are some highlights from U. S. Office of Education figures for 1940; *Pupils*: Total about 32,385,000. Nursery schools, 50,000; kindergartens, 680,000, elementary, 21,550,000; high schools, 7,160,000; colleges and universities, 1,425,000. Slight increases in kindergartens and colleges and slight drops in elementary and high schools.

Teachers: Elementary schools, 726,000. High schools, 315,000. Approximately one elementary teacher for every 30 pupils and one high school teacher for every 23 pupils.—*The Journal of the N. E. A.* October, 1940.

RECONSTRUCTION OF INDIAN EDUCATION.

By

PRINCIPAL K. S. VAKIL, M. ED., I. E. S. (RETIRED).

The present system of education has grown up during the last hundred and sixty years as a result of endeavours made by Government at its inception to meet certain administrative needs. Government needed English-knowing Indians to man its offices, and official-minded Indians who had lost their jobs on account of the change of Government needed employment under the new regime. Education was thus given mainly with the view of creating a supply of civil servants and sought mainly with the view of obtaining the necessary qualifications for government service. It was given and taken from a narrow utilitarian point of view. Now that these administrative needs have been more than supplied and other more urgent social, civic, economic, and industrial needs have arisen, it is necessary to revise and, where necessary, reconstruct the system so as to root it in the native soil, relate it to the life of the people and adapt it to the changed and changing needs of the present day.

In re-adjusting the present system to the varying needs of different classes of pupils, it is necessary to remember that in the present state of opinion of parents and pupils, it is impossible to expect any pupils to turn to vocational institutions even if they are provided in preference to the present type of institutions of secondary and higher education, unless and until they are assured that their preference for them will not have the effect of dubbing them as inferior in mental talent and being treated as such by the world at large in the economic, social and other fields of life. Our existing technical and industrial institutions have come to be looked down upon as institutions for misfits and unfits of the ordinary secondary schools and colleges. This mark of inferiority attaching to them in the public mind accounts in no small measure for their comparative unpopularity. If the new vocational institutions that may be provided to meet the vocational needs of certain classes of pupils of our secondary schools are started as separate institutions, there is a great danger that they, too, may, in course of time, come to be treated as inferior and may be shunned by the majority of the pupils seeking secondary education.

To avoid this danger, which is not imaginary, it is advisable to provide for vocational education in our ordinary institutions for secondary education. Instead of offering only one uniform course of general education they may offer additional alternative courses of vocational education in commerce, industrial training, agricultural training, art training, domestic training, and elementary teacher training, as is done in the Philippines, and meet the different needs of the pupils. The alternative courses provided should, further, lead to the School-Leaving, Matriculation, or University Entrance Certificate of the same market value as the present course, so that those obtaining it on satisfactory completion of their chosen course might have the same status in the world at large. It should be possible, by suitable readjustment of the new-type secondary school courses, to enable pupils completing their course, if they choose to do so, to proceed straight to institutions of advanced study of their respective subjects and to obtain the university degree in them. The new-type secondary (or, preferably post-primary) school suggested above should also leave it open to pupils who have chosen a particular course to turn back from it if they find it unsuitable and take to another if they choose to do so. In a word, alternative courses of secondary education, both literary and vocational should be provided with perfect freedom to pupils to choose from them and turn back from any they have chosen if it is found on trial to be unsuitable. We live in an age of educational freedom. Any scheme of educational reconstruction should therefore provide freedom to pupils to change from one course to another.

It requires to be noted in this connection that the alternative vocational courses provided in the secondary school should not be purely vocational. They should all be both cultural and vocational requiring half the time each day to be assigned to cultural subjects and half to vocational subjects. We cannot afford to omit the teaching of cultural subjects altogether from the scheme of reconstruction of secondary education. It must certainly remain, but it should not monopolise the whole of the school time as it generally does now. It should allow for equal attention to the practical and vocational needs of other pupils in the school whose number is increasing from day to day.

An important thing to note in this connection is the need to insist that in any plan of educational reconstruction that may

be proposed there should be nothing that will have even the remotest effect of curtailing the existing facilities for secondary and university education. We have not yet, in our higher education, reached a stage at which we should be justified in crying 'Halt'. We have one college student in a population of 2188 against one in 1013 in England, in 741 in Wales, in 473 in Scotland, in 808 in Italy, in 604 in Germany, in 579 in Holland, in 543 in Sweden, in 480 in France, in 387 in Switzerland, and in 125 in the U. S. A. All talk of restricting the benefits of university education to "the aristocracy of intellect" is therefore premature.

There is a general tendency on the part of educationists who discuss this question to link the question of educational reconstruction with the question of unemployment of the educated. This tendency has the effect of confusing two different issues. While the first question concerns the present and future generations of youth of the country, the second concerns the generation that has left the portals of our secondary schools and colleges and has been thrown out on the employment market. While the first question is educational, the second is, strictly speaking, economic. Unquestionably, both need careful consideration—not together, however, but each independently of the other. In handling the one, we need to consider how we should readjust or reconstruct our present educational system so as to prevent further additions in future to the large armies of the educated unemployed and unemployable; in handling the second we need to consider the measures that might be taken with a view to finding suitable employment for the educated unemployed that hang on the market and the measures that might be devised with a view to providing suitable training for the educated unemployable so as to render them employable.

Lastly, it has also to be borne in mind that with the introduction of alternative vocational courses in schools, adequate arrangements will have to be made for the supply of qualified teachers, inspectors, and examiners of vocational subjects and for the administration of the vocational branch of the Departments of Public Instruction.

EDUCATION FOR INTER-COMMUNAL AND INTER-CULTURAL UNDERSTANDING

By

S. V. PUNTAMBEKAR, M. A., BAR-AT-LAW.

(Benares Hindu University.)

(Address delivered at the last All India Educationl Conference.)

The nature of the topic ehosen is, I don't think satisfactory. Though cleverly worded it is put in the discredited phrascology of the League of Nations. To-day 'nation' is a discredited idea. Its conception of sovereignty, independence, equality and exclusiveness is detrimental to human understanding, association and harmony. Much more so is the communal conception of sovereignty and independence, equality and exclusiveness, because it does not involve any idea of neighbours' association as a nation does, but it is on religious, racial or cultural ideas and involves an intolerance and disrespect towards other similar or national groups.

Communal conception does not involve any idea of progress or any higher conception of full human association and life. Communities as they are in India and as they wish to be are closed systems. Are they and their cultures perfected somethings, or divinely sanctioned anythings, or organic nothings, claiming today a final grand finish ; or are they mcrcely accidental historical growths possessing time and place values bound to change or to disappear in course of time when their historical necessity is gone and historical value is lost.

Today these medieval communities and cultures believe in a golden age in the past to be praised, in an iron age to be lived in the present in which a battle is waged against neighbours and dissentients for a new revivalism, and in a stone age coming in the future aiming at and leading to a fossilisation of all their human life and culture, because they want to remain in the hands of the dead past. Are thcrefore these medieval communal and cultural conceptions desirable and nccessary, sensible and even possible ? No. How can we understand at all their historically distorted values and rigidities ? How can education be evolved for understanding their discredited virtues ? It is a bold but

vain aspiration. And it is a misleading proposition. Education is to be an inspiration in its aim, an incentive in its method, and an enlightenment in its programmes. Science is a search for truth and harmony in the world not a search for supporting obscurantism and intolerance embodied in communal ideas. Freedom is a revolt against shackles and fetters of old prejudices, and values of life which have been proved to be wrong. How can therefore any or each of these be subordinated to establish communal ideas? It would be a travesty of all of them. They have really nothing to do and can really do nothing with those ideas.

If we persist in doing it then instead of creating a free and progressive god-like man, we are bound to create a laughing or grinning monkey who will perpetuate the misery that we already have and see. We should not be a party to any such schemes educational or otherwise. Education must be directed to a recognised, common, and ultimate end and refer to a standard of absolute values or be radically purposeless. It cannot help closed systems and cultures, these fossils of a bygone historical process.

I can understand if you wish for an education of understanding between communities and cultures whose power and process of growth, absorption and assimilation of new scientific knowledge and experience are alive and not at an end, who are inspired by a spirit of justice, tolerance and respect towards the various ideas and forms in which humanity lives and expresses itself and into which it constantly but divinely changes. But can any process of education which is inherently an ever inspiring and enlightening process have any value and give a guiding force to those whose eyes are closed, whose ears do not listen, whose head and heart don't respond? Can education, science or freedom achieve or do anything with them? This closed outlook must go once and for all. There may have been a golden age in the past, but there is going to be a better golden age in the future for humanity as a whole, not split up in quarreling sects and castes, communities and cultures.

In order to preserve communal values and cultural prejudices of life, some educationists of this communal and cultural understanding type say, manipulate history by an eclectic process or even distort it and then teach it for an intercommunal and

intercultural understanding. Let me tell them as a professor of history that *history cannot forget and cannot forgive*. No impartial and true historical judgment is possible if historical facts are omitted or historical personalities are falsely valued. There is not only a historical sequence in history but there is also a historical consequence in history. If you distort or omit one set of events or misjudge your pet personalities, the subsequent and consequent historical facts and situations cannot at all be understood. If you wish it, don't teach real history; drop it altogether. I repudiate the charge that History is responsible for intercommunal and intercultural misunderstanding and conflict. It is the wrong headed notions and hatreds of communal leaders and followers which are permanently embedded in those so called divinely sanctioned or created communities and cultures which are responsible for the great rent or permanent civil war in our life. To base one's conception of the highest and most perfect life on the utterances or revelations of great men in the past which is very short and to leave nothing for the man's personal and social growth in the future which is very vast is the real travesty of human life and the great tragedy of Indian life. History is roughly a few thousand years old, but the future is millions of years vast. Shall we remain satisfied with what small has happened and close our eyes to what large is going to happen? I leave it to you to judge. Today we want Indians living as human beings of this progressive and freedom-loving world, not as communal beings handcuffed and mishandled by the past. De Maistre once (1830) said "I see Italians, Frenchmen, Germans, but no human beings in Europe", or Mazimo d' Azeglio said (1871) "Italy is made, but there are no Italians". Our education should be to make us human beings or at least Indians whichever is easy but not to justify and strengthen our trust in our old communal and cultural conceptions.

Today every disturber of old world order, be he an advocate of a particular culture or community, is interested in a New world order and new conversions. He wants freedom, toleration only for himself and for that. Just as every converting religion or aggressive nation in the past was engaged in preaching and forming new world orders and new holy states and homelands, so every culture and community is today thinking of new national and international orders where their own golden ages of the

past will be gradually but cleverly revived and will encroach upon and absorb other cultures and communities.

No doubt there is a lot of talk and tirade done by their special leaders and advocates about their new communal and cultural orders saying that they are to be perfect embodiments of liberty, equality, and fraternity of the French Revolution type and degree, but they forget that instead of possessing these virtues on which humanity may well be built they are merely and more surcharged with vanity, insanity and atrocity to achieve their lower secret and seclusive ends.

Communities and cultures are historical growths. They are not divinely created and sanctioned once and for all times. They are feudal societies with their non-democratic ideas of high and low, privileged and unprivileged, citizen and heathen or pagan or barbarian. They possess intense bigotry values, nuisance values, with a will to dominance over others. They consider themselves licensed agents of some mythical God or divine man whose so-called pacific charters or scriptures sanction and enjoin their sacred atrocities. Therefore these communities and cultures are too dogmatic and too disputatious and too avaricious to be understood and moulded educationally. It is an unsound proposition to try for their understanding. Psychology, History, and Social Sciences have disproved their false claims and exposed their inherent vices and their pseudo-ethics. It is therefore that they want to distort old histories and manufacture new suitable histories. New Russia and her socialist historians tried to do these things but their latest educational decrees show that they had to burn such fabrications of knowledge. See the result of Pokrovsky's history and other text-books. They were burnt in 1934 after a life of 17 years because they were neither history nor sociology, nor politics nor economics nor ethics.

Our cultures and communities have lost real spiritual and human values. There is no spirit of tolerance, co-operation, respect or justice left in them. There is only a desire for separation, disruption and partition inherent in them. They are feudal and unscientific cultures with an inhuman and fanatic fundamentalist attitude towards national problems.

Fundamental conditions for a human understanding do not exist amongst them. No doubt they talk of unity and tolerance

and justice but think and act in terms of separate communities. They also talk of liberty but think and act in terms of separate liberties and privileges. Thus they want to strain and stress old ideas and forms which are unsound, unscientific and useless to avoid and to escape from the new which are proving dissolvent of their cultures. Their attitude is like that of a Tartar who lives in China, loves Manchuria but dies for and in Mangolia. They have hardly any national or neighbourly sentiment.

Therefore I ask you what purpose will an education for an understanding between such communities and cultures do? I don't think there will be any education possible nor any understanding desirable and realisable. Their *raison d'être* is misunderstanding or intolerance to and dominance over others. What can education do for this disease in our national life? It must be cured not preserved.

WHAT TEACHING BECOMES!

Frank A. Butler in *The Improvement of Teaching in Secondary Schools*, gives a very vivid word picture of what teaching used to be and what it still is in some classrooms. "Teaching frequently becomes the process of lifting, carrying, dragging, pulling, shoving, and otherwise assisting pupils along to the end of the course or term. Teachers do the reading, the explaining, the thinking, the talking, the appreciating, the devising, the planning; the problems are teacher-worked; the reasons are teacher-thought out; the formulas are teacher-derived; the apparatus is teacher-set up; the causes are teacher-enumerated; the beautiful is teacher-selected; the wicked is teacher-condemned; the right is teacher-praised; all the pupils do is to remain passive, to listen, to copy, to memorize, and finally to recite or to write at a stated time what they can squeeze out of crammed minds."

EDUCATION FOR INTER-COMMUNAL AND INTER-CULTURAL ADJUSTMENT

By

R. R. KUMRIA, M. A., B. T., GOVERNMENT TRAINING COLLEGE, LAHORE.

(An address delivered at the last All India Educational Conference.)

Mr. President, Ladies and Gentlemen :

I stand before you, this morning, as a disillusioned person. Twenty years ago when I was at the height of adolescence, with unbounded enthusiasm, Mahatma Gandhi initiated a dream in our minds. My contemporaries and I felt that India was going to be happy and prosperous in a short time and that the Kingdom of Heaven was nigh. A little over twenty years have passed since. Now the fires of youth are slowly dying out, giving place to the light of middle age. In that light I have begun to see life in a different perspective. I have been completely disillusioned regarding India's future. The dream that Gandhi started has been shattered ; the house that Gandhi built, I see, falling about my ears. If you ask me how best I should describe the situation in India today, I should put it in the words of the father of modern Psychology. It is 'a big, blooming, buzzing confusion.'

I heard three great speeches yesterday and from them I culled three ideas. The Ministers of Education (Kashmir) said that social relations in India were a hopeless tangle. My brother, Mr. Saiyidain, insisted that an uncompromising crusade should be carried against this tangle. I began to ask myself : What do we want in place of the hopeless tangle ? The answer came from the great and brilliant address of the President. Mr. Jha placed before us an ideal to work for. The ideal was inspired by the voices from the academy of Plato, the voices from the ancient forests of India and the voices of most modern thinkers like Dewey. The ideal, namely, that we have to work for Oneness in Life.

If we accept the ideal of Oneness in Life the theme chosen for this morning's symposium is out of place. For intercommunalism, which is a polished form of communalism, can never give us oneness in life. It can never lead us to the goal of nationalism. Inter-communalism is a very wrong conception. In its womb lies

discontent and strife. It is based on the belief that there are in India solid groups with their own ideologies, however old and rusty they may be, that these groups should remain intact and that they should not be transcended. Some how this will embrace each and give us harmony.

I doubt, Sir, that 'interism' of this kind, if you allow me that word, will even give us peace in this country. In practice inter-communalism means inter-exploitation, stealthy but very unhealthy. Sir, I accept the ideal of nationalism, the ideal of oneness in life in India and I hope you expect me, a psychologist and teacher in a training college, to give you an educational programme to realize that ideal.

When we want to re-educate the mind we have first to control the externals and then go on to the changing of the internals. That is, we have to change the atmosphere in which children are growing and this is a very essential first step. For oneness in life in India we must cut off all stimuli that produce a sense of separateness in the generation that is growing about us. Sights and sounds quickly affect the young minds. These must be unified. I have, of late, began to suspect our leaders. I doubt whether they know the ropes. The Congress allowed more than one slogan like Allah-Hu-Akbar, Sat-Sri-Akal, Bande-Mataram. These emphasised in the minds of the people a sense of communal separateness. The Congress stressed the use of Khadder, but not the form in which it should be worn. The child who sees a picture of our leaders at once begins to feel that he is seeing a Hindu, a Muslim and a Sikh. A strong feeling that they are Indian leaders will never take possession of his mind. These are some of the examples to show that our leaders, though very sincere, were wrong in their thinking. That is why they failed to unify India. Their psychology is that whoever appears on deck and shouts lustily may be admitted as a partner. This is best shown in the adoption of more than one script for this country which is wrong psychology, bad education and faulty economics. There should be one script only, let it be Latin.

Having controlled the external conditions we may try to change the mind, constituting the springs of behaviour. I wish to give you a formula that describes the behaviours of Indians. This has been extracted from my experience extending over

twenty years. I know the formula will shock you. But carry it with you and apply it to actual life. You will find it never falsified. The formula is : The Hindu loves himself ; the Musalman loves the Musalman ; others shade off either into the one or the other ; rare are the persons who love India. This behaviour can be changed. The great law of Sociology is that if you want to understand the behaviour of a people get back to their life-goals. Capture the life-goals ; try to modify them and even change them. In this way you will change the behaviour you want to change. Let us study the life-goals of Hindus and Musalmans and try to change them.

THE DUTIES OF MAN

Be generous in prosperity, and thankful in adversity. Be worthy of the trust of thy neighbor, and look upon him with a bright and friendly face. Be a treasurer to the poor, an admonisher to the rich, an answerer of the cry of the needy, a preserver of the sanctity of thy pledge. Be fair in thy judgment and guarded in thy speech. Be unjust to no man, and show all meekness to all men. Be as a lamp unto them who walk in darkness, a joy to the sorrowful, a sea for the thirsty, a haven for the distressed, an upholder and defender of the victim of oppression. Let integrity and uprightness distinguish all thine acts. Be a home for the stranger, a balm for the suffering, a tower of strength for the fugitive. Be eyes to the blind, and a guiding light unto the feet of the erring, Be an ornament to the countenance of truth, a crown to the brow of fidelity, a pillar of the temple of righteousness, a breath of life to the body of mankind, an ensign of the hosts of justice, a luminary above the horizon of virtue, a dew to the soil of the human heart, an ark on the ocean of knowledge, a sun in the heaven of bounty, a gem on the diadem of wisdom, a shining light in the firmament of thy generation, a fruit upon the tree of humanity. (Baha'u'llah, *Gleanings*, p. 285.)

THE IDEOLOGY OF ADULT EDUCATION.

By

ANATHNATH BASU, M. A., CALCUTTA UNIVERSITY.

(Presidential Address of Adult Education Section.)

I am one of those who firmly believe that the progressive deterioration in the relations between nations and communities is fundamentally due to a failure of the educating process through which society has sought to discipline the subversive tendencies of human nature. The world is today too much wedded to the doctrine that moral relations are valid only within the confines of a particular human group. Inter-communal and international relationships are still held by many to be subject to the law of the jungle. These are perverted idealists who preach that a little blood-letting is good for the human soul. Attempts have even been made to erect whole systems of philosophy on the doctrine of force. But I believe, there is a growing realisation on the part of good men of all countries and communities that the finest values of civilisation, the fruits of the martyrdom of countless generations of our ancestors, are in real danger of being drowned in a spate of human blood. The principal task of adult education is, as I conceive it, the rescue of civilisation from the menace of war and mob violence. No Atlantic Charter can bring about post-war reconstruction unless the minds of the masses of people in all lands are nursed out of their old animosities and obsessions by a carefully planned system of adult education.

Within every community the haves and the have-nots are struggling for power. The masses are awakening from their age-long slumber. The proletariat is rearing its head. I do not bemoan the passing of class privilege. Rather I welcome the proletariat's coming of age. Democracy is a great thing. Government of the people, by the people and for the people, is by no means an outworn creed. Democracy is certain to come out of its present temporary eclipse in undiminished splendour and resume its onward march. Though our education has by no means been completely free from the bias of class ideology and class privilege, I proudly claim for it the distinction of having

contributed in no small measure to the equalisation of opportunities and the breaking down of class barriers. It should be the further task of education so to mould the minds of the masses that they should be awakened to a sense of responsibility to the entire community and not merely to their own class. Adult education will have its greatest triumph if it succeeds in relegating by universal consent, the dangerous doctrine of class war to the museum of antiquities.

Adult education is an education in citizenship. The Three R's are important but they are not everything. The curriculum and organisation of adult education must be governed by the needs of the New Order that is coming after the war. A new conception of citizenship is crystallising itself in our minds. There is a growing realisation on all sides that to be a good hater and a lusty flag-waver are not the sole requirements of citizenship. The world state of the future requires a new type of citizen. The requirements of that citizenship need to be carefully planned. Adult education must be an integral part of that planning. The ordinary means of education at our disposal are not adequate for the purpose of imparting training in citizenship under the new dispensation. Here is where adult education has to play its distinctive role. It will serve as a principal instrument in moulding the shape of things to come.

A scheme of adult education for the Indian masses cannot be conceived *in vacuo*. It cannot be politically neutral. I have assumed that the New Order will apply in full measure to India, that the people of India will decide by their votes in a Convention the sort of Government and laws that they need. I have assumed a free and independent India forming a part of the Federation of the World. Such assumption may appear to many to be dangerous delusion. I hope and believe that they are not. If, however, these hopes are not immediately realised, even then, it is the State which must decide the character of adult education and assume the financial responsibility for its success. Adult education must not remain a queer hobby of cranks and amateurs. It does not call for heroic and romantic endeavour on the part of a handful of philanthropists. Adult education should be entrusted to the hands of wholetime teachers, employed and paid by the State. It should be a part of the State's normal and daily educational routine. It should be State-planned and

State-managed. The final programme of adult education must be drawn up in a Convention in which the people and the State will cooperate. The character of the State, the sort of citizen that it needs the economic objectives that it seeks to further, its conception of political rights and obligations, condition the education that its people require. Adult education is a task of national and perhaps also international planning. Voluntary effort has its place in the scheme. It can help much for instance in the production of literature. But by itself it is not enough.

Repeated appeals have been made in the past to the students to spend their vacations in the villages spreading literacy among the illiterate. Rich and middle class young men get their education largely with the help of the poor tax-payer's money. They have certainly a duty towards the poor, a duty which they can best discharge by spreading the one gift which they possess and the poor lack—the ability to read and write. The magic of literacy gives sight to the blind and ears to the deaf. Illiteracy is a terrible curse. Its blighting effects are seen not only on those who are illiterate but also on those who possessing the divine gift of literacy yet suffer others to remain deprived of it. In China and Russia the students have done wonderful work in the spread of literacy and knowledge. Their shining example should be a source of inspiration to our students. But, I am afraid, the appeals to students to serve as volunteers in the cause of adult education are foredoomed to failure in India. Nor is much good likely to result from the unorganised and uncoordinated activities of individual students. I am in favour of conscripting the services of students and youngmen for limited periods for the spread of literacy and adult education. If Germany can conscript the young men and women in her educational institutions for compulsory labour service and if the example of Germany may be copied in other countries including England there is no reason why in India too that cannot be done. That will be a great training in citizenship for the young people themselves. It will instil in them a sense of community with the people and train them in the harder virtues of discipline and sacrifice. The students will find a living and altogether new interest in the dry-as-dust details of History, Geography, Civics and Economics which they mastered in the schools and colleges.

The task of teaching adults should as far as practicable be entrusted to the hands of trained teachers. A practice is growing up of employing teachers of primary schools in adult education centres, especially at night. That practice is to be condemned. The task of primary education is altogether different from and much different to those of adult education. A personnel and service should be created specially trained and equipped for the purposes of Adult Education. If the services of young graduates and students are enlisted, either as volunteers or conscripts, they should be made to undergo short courses of special training.

While literacy is the key-stone of the educational arch, only literacy is not enough. A man may be able to read a letter or sign his name across a dotted line and yet remain completely deprived of the benefits that the power to read might confer on him. Much depends on the uses to which the power to read is put. It is of the utmost importance to supply good libraries in Adult Education Centres for follow-up work. In this connection, we must remember that the existing atmosphere in most of our villages has a deadening effect on the intellectual aspirations. Some external stimulus is badly needed for stirring up and maintaining intellectual interests; otherwise there is sure to be a relapse into illiteracy with its consequent wastage of human materials and efforts.

The use of mechanical aids to learning has justly been stressed by experts in the discussions on adult education. The gramophone, the radio, the magic lantern and the cinema are indispensable instruments in making education instructive and interesting to adults. These have to be adapted to the special requirements of illiterate adults. As commonly used, they often do little good to those for whom they are meant.

The value of discussion classes and seminars in adult education is great. In Western countries, in England and elsewhere, I have seen how educational settlements have successfully organised seminar classes for adults. Voluntary efforts in India will perform its greatest service if it succeeds in organising educational settlements. This experiment has already been made in some parts of the country and it is desirable that such experiments should be made on a bigger scale all over the country.

The problem of finance in adult education is a very important one. Provincial autonomy created a serious and wide spread interest in adult education. The Report on Adult Education of the Central Advisory Board of Education bears witness to the first wave of interest in adult education that swept over India. Many of the Provincial Ministers are now in the wilderness. A particular Provincial Government sanctioned Rs. 13,000 in the budget for adult education in one year. Next year, the budgetary grant was increased to Rs. 75,000. When we remember that the province has a population of 5 crores of whom only 11% are literate, we may well wonder whether the splendid sums provided for adult education are not of the nature of a sop to public opinion. Not in this way is adult education going to progress in India.

In Western countries adult education centres are of the nature of continuation schools. In India we are often too obsessed with the removal of literacy to think of any thing else. This is unfortunate. The future State in India must make primary education universal and compulsory. The problem of literacy will be a problem of education of the child, not the adult. Even so, the importance of adult education will in no way diminish. As a matter of fact, adult education cannot be viewed in its proper perspective so long as we are not in a position to distinguish it from the question of primary education. The programme of adult education should be an organic part of a National Plan. The success of a Five-Year or Ten-Year Economic Plan in India will depend upon the ability of the masses to appreciate its significance and to realise their own rights and obligations in relation to it. To make every citizen a shock trooper fighting under the direction of the National High Command in the campaign against poverty, disease and hate is the highest objective of adult education that I can conceive of. And as every citizen is not only a part of the social machine but also an end in himself, adult education must provide those elements of culture which promote the joy of life and make life worth living.

In spite of what particular school of economists and philosophers may say or believe, the world is inevitably moving and will do so on the road to greater and more intensive industrialisation. In fact, the pace of this movement has been so rapid in the past (and the future is not likely to see any slowing down)

that is has outstripped the evolution of our social and political institutions. Socially and politically, we are still living in the middle ages while industrialism has created an ultra-modern environment around us. The result has been maladjustment and neurosis, social and political. If this neurosis is to be cured and the maladjustment removed, the evolution of social idealism must keep pace with the evolution of industries. As I conceive it, the great task of adult education is to bridge the gulf between our industrial and social organisations and to bring about a proper adjustment between the two, thereby removing the causes of social neurosis and laying the foundations of a new morality integrated on a higher level which can alone serve the basis of a new world order.

THIS IS NOT TREASON

It is not "treason" to teach that American ideals require a fair chance for everyone in terms of economic, social and educational opportunity.

It is not "treason" to teach that these ideals are not yet fully achieved and to stir the enthusiasm of youth to attain these ideals more fully.

It is not "treason" to teach that the current developments in our economic life put great strain on the institutions of democracy and to summon up youthful vigilance and courage to meet the challenge.

It is not "treason" to teach that many different races and people have made a worthwhile contribution to our American culture.

It is not "treason" to teach the importance of the civil liberties, nor to give practice in the responsible use of these liberties in dealing with debatable public questions.

It is not "treason" to teach that the United States can learn some useful lessons from the experience of other countries.

*It is not "treason" to teach important truths, even though those truths be distasteful to powerful interests in the community; not treason yet, not yet in the United States of America.—William G. Carr, in *The Journal of the National Education Association*,*

TYPES OF ABILITY IN ENGLISH

By

SHUKDEVA THAKUR M. ED., B. A. (HONS.); HEADMASTER,
BUXAR HIGH SCHOOL, BUXAR (E. I. R.)

In this article, I propose to consider which particular types of English language ability will be more generally required in the new free India, that is, under a responsible provincial and central government and which of these, the secondary school can help the pupils to acquire. They fall under four heads:

- (1) the ability to read, write and understand English;
- (2) the ability to understand spoken English;
- (3) the ability to speak English and.
- (4) the ability to write English.

It should be noted that our future citizens learning English as the second language will not necessarily have opportunities to use all these different types of language abilities and it would, therefore, be sheer waste of youthful national energy to compel all our secondary school pupils to acquire an all-round command of the English language. Thus our duty is to see which ability or group of abilities will be needed by particular pupil groups and how these can be acquired with economy. Thinking on some such lines as well as with a view to resurrect the ancient classics and the modern Indian languages, the national schools of India namely the Gurukul at Kangari—Hardwar, the Gurukul at Brindaban, the Poet's school at Shanti Niketan and the Theosophical school at Adyar made the Indian languages the media of instruction and assigned to English the place of a second or third language. Though considerable success has crowned these indigenous enterprises and the alumni of these educational foundations have held their own in national life, many of them had after graduating from their Alma Mater to take some sort of coaching or private courses in English in order to qualify for the degrees of recognised Indian or foreign universities. But the state secondary schools cannot afford to leave their pupils like them. Hence whatever language abilities are aimed-at, we should, in framing our curriculum, profit from the experiences of these national educational institutions. The English language requirements of our future secondary school pupils will be

mainly of two kinds namely—(1) English language abilities of the common citizens who will require only a modicum of English for every day life; (2) English language abilities of the special group of would-be citizens who would need a wider and more specialized knowledge of English for entrance to the universities, learned professions and careers for higher specialised study in foreign countries etc. etc. In other words, the mother-tongue will serve the purpose of the first group for all cultural purposes and those of them who will choose to learn English will do so wholly from a practical and utilitarian point of view. The state will establish various types of secondary schools to meet the vocational needs and different individual aptitudes. English¹ will be compulsory in some of these schools and optional in others and pupils will have the greatest freedom to go from one type of school to another, subject to certain restrictions dictated by educational objectives. For the 2nd group, in addition to the mother-tongue, English will also serve as the means of realising broader cultural contacts and other indirect and ultra-national values inherent in the study of a foreign language. Accordingly the English language programme of our future secondary schools will be of two kinds and will have to make special provision for the 2nd group. The common part of the programme will be for all who will chose to learn English while the specialised study of English will be meant specially for the 2nd group.

Let us now refer a little to our population figures and the figures² of our school-going children in Bihar and see for ourselves the magnitude of the linguistic problem facing the secondary schools. The census of 1931 records a total male and female population of 32 millions (32,365,400) in Bihar out of which, in 1931-32 about 9 lacs (887, 025) of Indian children *i. e.* 2·7 p. c. of the population were at educational institutions of all grades; in 1936-37, the number of school-going children rose to 10 lacs (1,001,612) with a consequent rise in the percentage to 3·09; and in 1937-38 this number has risen to about 11 lacs (1,069,426) recording again a higher percentage of 3·3. Against these figures may be considered the total number of scholar—both male and female—reading English in 1936-37 at secondary schools

(1) K. G. Saiyadain in his letter dated 17-1-40.

(2) The Fifth Quinquennial Review of the Progress of Education in Bihar 1932-7. (Patna, 1939).

including high and middle English schools and intermediate classes of the colleges which was only 14,92,04 and in 1937-38¹ 16,7024. In other words, out of the total number of students at educational institutions only 14.89 p. c. of them in 1936-37 and 15.62 p. c. of them in 1937-38 were reading English in secondary schools. Considering the fact that the percentage of matriculates passing their B. A. and M. A. Examinations is only 17.44 and 3.97 respectively and considering also the numbers that fail to pass the matriculation examination every year, a large number of the pupils at the secondary stage drops out with the common citizens' knowledge of English. Many of these secondary school products enter clerical services under Local Bodies, Postal Department, Railways, Insurance and Tea Companies, Zamindaries, Business firm, Law Courts, Educational institutions, the lower grades of the Education Department etc. etc. and a certain percentage of them enter professional and technical schools like the Bihar Veterinary College; the Medical School at Darbhanga; the Ayurvedic and Tibbi Schools of Patna, Homeopathic schools, Commercial institutes, Mokhtearship course, the Secondary Training schools; while most of them undoubtedly remain unemployed or under-employed on account of various causes, economic, social and individual. Only those who have either the means to meet the expenses of collegiate education or are bright enough to secure government scholarships and private stipends, proceed to college and a study of the figures at the various Patna University examinations between 1929-1939 shows that only about 35% of matriculates actually pass the Intermediate Arts and Science examinations. Table I gives an analysis of the figures for 5 years of passes at 14 P. U. examinations towards which matriculates generally turn. Figures of passes for the Veterinary College, Patna, the Technical and Industrial Schools, the Reformatory School at Hazaribagh, and the schools for defectives could not be included in the calculations as they were not available for the relevant periods. There is no college of Agriculture, Commerce, and Forestry and no school of Art, or of Military Training in Bihar so far. Between the period (1929-33) for which the matriculation pass figures have been taken and that for each of the 13 other examinations whose pass figures have been also obtained, an

(1) Report on The Progress of Education in Bihar 1937-38 (Patna 1939).

TABLE I
Analysis of figures of passes at the University examinations 1929-39.

Years.	Matric.	I. A.	I. Sc.	Matric. C. T.	B. A.	B. Sc.	L. M. P.	I. C. E.	D. Ed.	M. A.	M. Sc.	B. C. E.	B. L.	M. B. B. S.	Remarks.
1929	8907	2081	1033	659	1549	291	180	82	295	354	68	85	641	102	
1930	1781 ⁴	416 ²	206 ⁶	1318	309 ⁸	58 ²	36 ⁰	16 ⁴	59 ⁰	70 ⁸	13 ⁶	17 ⁰	128 ²	34 ⁰	
1931	1806	357	176	139	17 ⁴⁴	3 ²⁶	20 ²	'92	3 ³¹	3 ⁹⁷	'76	'92	7 ¹⁹	1 ⁹⁰	
1932	1706	427	219	108	II	VIII	IX	XI	VII	VI	XII	XI	V	X	
1933	1520	377	187	102	241	42	27	22	49	69	14	27	120	38	
1934	...	474	257	131	265	30	35	14	68	52	10	10	123	30	
1935	...	...	...	...	323	66	44	24	57	73	10	11	119	34	
1936	...	...	...	...	355	71	39	12	54	75	13	17	140	30	
1937	...	...	...	...	365	82	...	...	67	85	21	20	139	34	
1938	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1939	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	8907	2081	1033	659	1549	291	180	82	295	354	68	85	641	102	
Average	1781 ⁴	416 ²	206 ⁶	1318	309 ⁸	58 ²	36 ⁰	16 ⁴	59 ⁰	70 ⁸	13 ⁶	17 ⁰	128 ²	34 ⁰	
P. C. of the passes at these examina- tions to the total passes at the Mat- riculation.	23 ³⁶	I	III	IV	II	VIII	IX	XI	VII	VI	XII	XI	V	X	

intervening gap has been deliberately allowed for facilitating averages and percentages, of as many years as it takes a matriculate to pass these examinations. Thus there is a gap of 2, 4 and 6 years between the time of column 3 and of 4, 7 and 12 respectively.

A perusal of the figures¹ shows that out of every 100 matriculates, (leaving the decimal fractions) 23 pass the I. A., 17 B. A., 11 I. Sc., 7 matriculate C. T., 7 B. L., about 4 M. A., 3 Dip Ed., 3 B. Sc., 2 L. M. P., about 2 M. B. B. S., about I. B. C. E. and I. C. E. each, and about 1 M. Sc. examination in due course. The total comes to 84.27% and even if we make an allowance of 4.27% for private candidates, title-holders, and matriculates of other years, the solid fact remains that 80% of our matriculates join one of these and other post-matriculation courses every year. The residual about 17% (actually 16.68%) of matriculates indeed drop out for reasons already stated. These statistics of the post-matriculation educational and vocational trends, be they for whatever reasons, of our matriculates have an important and clear bearing on the language and especially English language programme of the secondary school. It is this that while large numbers of youngsters,—those failing at the matriculation examination and those matriculates who do not join the higher courses,—drop out with an elementary knowledge of English, equally large numbers or more join higher general, professional or technical course and so long as the medium of instruction at these latter courses continues to be English, the secondary school will be compelled to devote a disproportionate amount of time to language teaching including English, of which Messrs. Wood and Abbott complain in their report². Another corollary is that the language curriculum and table of the school will have to move in progressive adaptation according as the medium of instruction at those courses is vernacularised. This statistical proof amply supports the contention that the mere vernacularisation of the medium at school, without an extension of this at all the post-matriculation courses and with the addition of Modern Indian Language Paper I and II,

(1) These figures were obtained from Patna University Calendars. Figures for 1937-39 were obtained from the Patna University office records through the courtesy of the Registrar.

(2) A. ABBot and S. N. Wood—Vocational Education in India, page 15-16.

will not lighten, but will increase the burden on youngsters, at least for some years to come. And it is in this congested programme of studies, that the English language teacher has to find his salvation. Incidentally it is surprising how few of our students join Scientific and Technical courses like the M. Sc., I. C. E., B. C. E. and M. B. B. S.

Let us now discuss the problem of the second group of English language abilities *i. e.* specialised higher knowledge of English. Table II gives the numerical facts regarding the pursuit, by our matriculates, of higher language studies in the Patna University. The matriculation, I. A., B. A. and M. A. pass figures are the same as in Table I; the B. A. pass figures have been analysed into B. A. Honours in non-language and language subjects and into B. A. Honours in English and similarly the M. A. pass figures have been detailed under the heads non-language, language and English. Percentages of relevant figures have been calculated to the figures of passes at the matriculation, I. A., B. A., B. A. Honours and M. A. examinations for clearness, ready reference and comparison. An examination of these statistics of our students' study-trends shows that out of every 100 matriculates, (leaving aside decimal fractions) three qualify for an Honours degree in the language and literature subjects and only 2 obtain an Honours degree in English. Again, out of the same number of matriculates, only about 2 qualify for an M. A. degree in a language and literature subject and hardly one takes the M. A. degree in English. The percentage of passes in B. A. Honours English to the total I. A. passes is 9, to B. A. 13 and to B. A. Honours 30. The percentage of passes in M. A. English to the total I. A. passes is 3, to B. A. Honours English 11 and to M. A. total 32. Thus an average matriculates' chances of higher studies in English range between 1% to 32%,—very wide and uncertain range. We are thus led to infer that the higher the matriculates go in the ladder of university examinations and degrees, the greater are their chances of making specialised higher study of English. Incidental conclusions are interesting. Of all the Honours degrees in the language subjects, English Honours attracts most—75% of language Honours students had English as their subject during this period. But whereas 65% of those who obtain Honours degrees in language subjects including English take their Master's degrees in the

TABLE II
Analysis of numerical facts regarding higher language study in Bihar.

S. Examinations.	1929-33.	1931-35.	1933-37.	1935-39.	Percentage to total of passes at Matriculation examination.	Percentage to total of passes at I. A. examination.	Percentage to total of passes at B. A. examination.	Percentage to total of passes at B. A. Hons. examination.	Percentage to total of passes at M. A. examination.	Remarks.
1. Matriculation ...	8907			...	23'36					
2. I. A.	2081	...	...	17'44					
3. B. A. including Honours.	1549	...		74'43				
4. B. A. Hons. Total	676	...	7'58	32'48	43'64	59'90		
5. B. A. Hons. in non-language (a) in subjects.	405	...	4'54	19'46	26'14			
6. B. A. Hons. in language subjects.**	271	...	3'04	13'02	17'50	40'10		
7. B. A. Hons. in English.	203	...	2'27	9'75	13'10	30'02		
8. M. A. total	354	3'97	17'01	22'85	52'36	49'71	
9. M. A. in non-language subjects (a).	176	1'97	8'45	11'36	26'03		
10. M. A. in language subjects (†).	178	1'99	8'56	11'49	26'33	50'28	
11. M. A. in English	81	'90	3'89	5'22	11'98	32'88	

(a) History, Economics, Philosophy and Mathematics.

**English, Sanskrit, Persian and Arabic.

(†) English, Sanskrit, Persian, Hindi and Urdu.

language-subjects, only 39% of those who qualify for Honours in English pass the M. A. examination, showing thereby that the majority of the holders of English Honours degree discontinue their study of English or drop out. So far as the M. A. (English) degree is concerned it is quite popular and draws about 32% of the total number of students in the M. A. classes in various subjects.

We therefore find that a very small number of our secondary school pupils go up for the highest standard of English language study and therefore it is our duty not to burden the thousands of other pupils with a curriculum of studies which they will not need and which will be profitable only to the few. It is better to devise a special course of study for the smaller group.

WANTED A NATIONAL TEACHERS' ASSOCIATION

We feel that, as a professional body, we are distinctly called on to form a national organization, that we may be the better enabled to meet the continually enlarging demands of our vocation for higher personal attainments in the individual, and for more ample qualifications adequately to fill the daily widening sphere of professional action. We wish, as teachers, to reap whatever benefits our medical brethren derive from their national association, in opportunities of communication for mutual aid and counsel. We desire to see annually a professional gathering, such as may fairly represent the instructors of every grade of schools and higher institutions, throughout the United States.—*William Russell, addressing the first convention of the National Teachers Association, 1857. U. S. A.*

EDITORIAL NOTES AND GLEANINGS

India—An Indivisible Unit

The following extracts from the Convocation Address to the University of Dacca by Sir S. Radhakrishnan deserve wide circulation and deep thought :—

“In generous years of youth Hindus and Muslims are often best of friends. Outside India, their patriotism is manifest. They get acquainted with the growing spirit of nationalism. Muslim states outside India have not shown any special interest in their Indian co-religionists. Territorial nationalism has been the dominating force in their developments.

“*India is an indivisible unit* and will have to act as such in peace and war. We are united both in safety and peril. We all face a common peril and must participate in the common task of winning and preserving our liberties. Our social disabilities are common. We must strive to remove them. If we succeed, the bogeys that haunt us in the present gloom will disappear. If we fail, nothing else matters.”

“The purpose of a university, should be to work for an India in which Hindu and Muslim, Buddhist and Christian and Jew and Parsi can take pride. Communal prejudice is not instinctive, but is a cultivated attitude. Cheap press and popular demagogue utter loudly the slogans and appeal to our immediate self-interest.”

* * * *

Students And Politics

Presiding over the annual social gathering of the Nowrosji Wadia College at Poona, Sir Chimanlal Setalvad delivered a thought-provoking address which should receive greater publicity. Especially pertinent are his remarks on student and politics which we quote below for the serious consideration of our readers :—

“What India needs, especially at this crisis of her history, not amateur politicians and blind leaders of the Indian masses. Dadabhai Naroji, Pherozeshah Mehta, Gokhale and other leaders of the last generation never encouraged university students to dabble in politics and current controversies. I do not mean

that students should not follow and study political events. But their consideration and study of current politics should be purely academic and scientific. They must not be swayed by slogans and catchwords. They must not accept readymade opinions of persons, however eminent, but learn to think and weigh them."

"It was most unfortunate, that some years ago young students were dragged into active politics, thereby ruining their academic careers and future prospects. It is, therefore, gratifying that persons belonging to that school of thought have swung back to the correct appreciating of the position of students regarding politics."

* * * * *

Students' Demonstrations and Riots

Students' demonstrations are assuming alarming proportions. In November last the students of Nagpur University held rowdy meetings, shouted slogans and caused disturbance at the time of the Annual Convocation of the University. The students of Gauhati in Assam made the situation so difficult that schools and colleges had to be closed *sine die* and have not yet opened. The students of Cawnpore staged a demonstration in sympathy with Deoli prisoners against the orders of the District Magistrate and had a tussle with the police resulting in the use of tear gas, certain deaths and dislocation of the normal work of the City. It is up to our political leaders to give a new orientation to the students' movement in the direction of social service and to wean them from strikes, demonstrations and slogans. The students' unions and Federations should revise their objects so that the energy and enthusiasm of the youth be not wasted in futile riots and disturbances but be utilised for the great social service work that has not yet been organised in the country to a desirable extent.

* * * * *

The Basic Education Experiment

Mr. J. C. Powell Price, the Director of Public Instruction, U. P., in a vigorous speech, delivered while opening an educational exhibition at Nainital, supported the objects and the ideals of the basic education and detailed some of the obstacles which had to be overcome. His emphasis on the self-supporting aspect

of the scheme and his exposition of the methods used at the Basic Training College should receive careful consideration at the hands of Indian educationists.

“Further, we teach the children to utilise what they have learnt in the decoration of their own houses and we hope that the school will become the centre of the village and organize activities which will interest and amuse their elders. They are taught how to arrange little entertainments with singing and folk dancing, shadow and puppet plays and to make their own properties and decoration. We are in the Basic Training College at Allahabad editing our own books for this new form of education, and have already published some of a new type and on new lines which will make a great change not only in the teaching methods but in the type of school literature. The type of basic education given in these provinces is not new. It is based on similar methods used in England with success. These methods have been experimented with and worked out in our methods laboratory in Allahabad, some discarded, others further adapted, and nothing has been adopted without trying it out in our practising school and seeing that it works. There are of course other forms of basic education but only in this province has it really been tried out along sober educational lines and applied to the whole fabric of education.”

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Co-education in Universities

The Rt. Hon. M. R. Jayakar, presiding over the Founders' Day Celebrations of the Annamalai University expatiated on the achievements of co-education in the following words:—

“I congratulate the Annamalai University authorities on the successful way in which they are trying co-education in the University. I am glad that there are 48 lady students. The presence of women in a University, is a circumstance of which the men students ought to take the greatest advantage because there is nothing like the presence of cultured women to establish perfect equipoise between the two sections on terms of mutual esteem and mutual respect. It would help them to have a balance of temperament and equilibrium of poise which could come only in the presence of women students. I, therefore, make out a very strong plea; that, subject to the maintainence of proper relations of esteem and mutual respect, the contact between the two sections

of the college ought to grow more and more and not less and less, with the result that when the alumni of the University leave the University, and go out into the world, their activity will be marked by that peculiar quality so badly wanting in the public men of the present time, namely, sportsmanship. The women of the University ought to contribute very largely, indeed, to the production of that quality which is the proud privilege of a University to produce."

* * * * *

National Education for India. By Dr. George S. Arundale.

There are three great pillars for India's educational Reconstruction. The first is the individual himself—he must become Indian. The second is the home—the home must be exalted. The third is the Nation—the Nation must be revered. I co-ordinate those three great pillars—the individual, the home, the Nation—with the conception of Service as the key-note of the Indian Education of the future, of Education throughout the world.

Every subject, every teaching in every class, every examination, the whole purport of a truly National system of Education must be directed toward the refinement of Social Service, so that when a young man or a young woman has left school, has left college, he or she is more or less of an expert in Social Service, knows how to exercise self-control, knows how to be a useful asset in the home, knows how to be a good citizen of his Motherland.

Just as politicians, members of many political parties, have decided that there must be established an Indian Constitution setting forth Indian rights and liberties, so must there be a Charter of Liberties of the Indian child. It may take us long to achieve, to reach it, make it real, but we ought to have for our own sakes and for the sake of the world a Charter of India's Educational Liberties, so that the world shall see what a country India is and what she can give to the advancement of Education and Culture in every part of this distracted universe.

—New India Survey.

The Indian Journal of Education

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OBJECTS

- (1) To act as an information Centre for all matters relating to Indian Education.
- (2) To encourage scientific investigation in educational sphere and to stimulate statistical enquiries or those relating to experimental projects.
- (3) To consolidate a public of those who, finding it impossible to be indifferent about the educational drift of India, believe that a concern for the health of educational criticism is immediately relevant to the political and economic urgencies of the time.
- (4) To provide a mouthpiece for Indian educational thinkers and researchers.
- (5) To strive for World Peace through Education.

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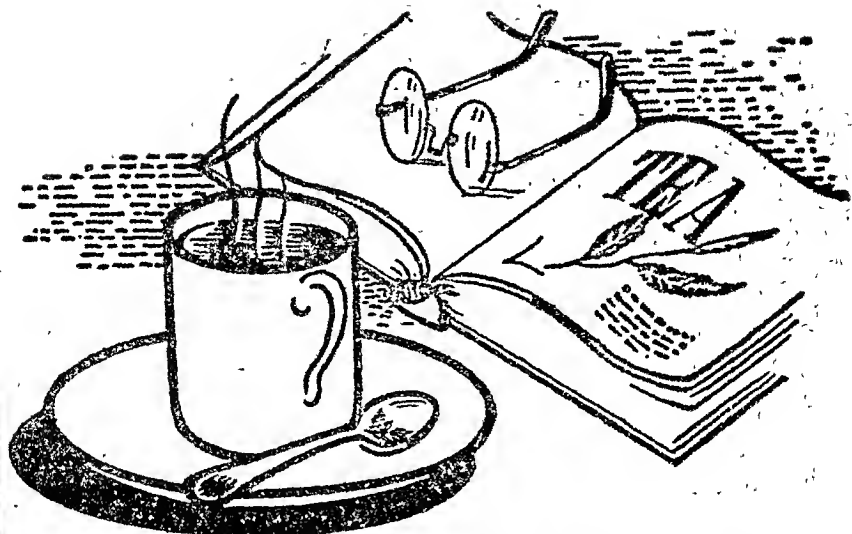
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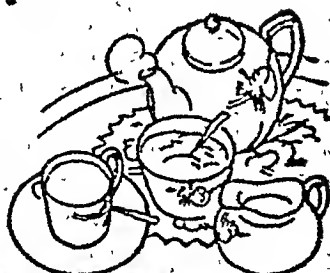
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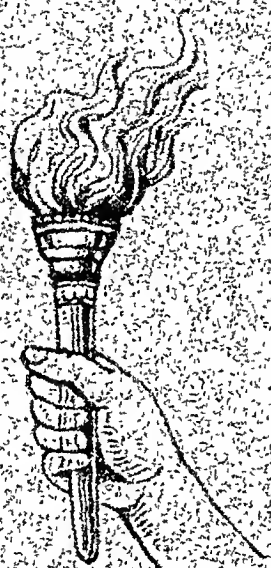
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MANAGING EDITOR

D. P. KHATRY



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Vol. VIII

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No. 2

ALL INDIA FEDERATION OF EDUCATIONAL ASSOCIATIONS.

The Secretary's Annual Circular, 1943.

To,

The Members of the Federation Council,
The Members of the Executive Committee,
The Members of the Committees of Sections and other
Committees,
The Secretaries of Constituent Associations,
The Individual Members of the Federation.

Dear Sir/Madam,

Please note that this issue of the INDIAN JOURNAL OF EDUCATION contains the personnel of the Federation Council, the Executive Committee, the Committees of Sections and other Committees. *You are requested to find out and note where your name figures, and start activities in that connection as soon as possible.* As connected with the work of the Federation you are expected to help it to the best of your power and abilities. I venture to offer below some suggestions which would facilitate our work and make business more efficient and regular:—

(1) *The Secretaries and Members of various committees should get in touch with one another immediately to take active steps to get some tangible work done by the next Conference. The Secretaries should report their activities to the Headquarters in May and August.*

(2) A copy of the resolutions passed at the last conference is also included in this issue. *You are requested to work for the acceptance of these resolutions by the Government, the institutions and the public in general, and send a report of your efforts to the undersigned by the end of October next.*

(3) The Indian Journal of Education is in need of financial assistance and the Council appeals to all those who are connected with the Federation to help it with donations. The donations should be sent to me as early as possible.

(4) There is considerable ignorance regarding the kind of work which the Federation is doing and this can be easily removed if you enlighten the teachers and the public by delivering lectures in your locality and by writing to the Press about its objectives.

(5) We should establish more contacts than we have done as yet. If there is no teachers' or educational association in your locality, we expect you to move teachers and educationists to form one and to apply to us for membership. There are many teachers' and educational associations which have not yet joined the Federation. Please bring the Federation to their notice and inform them that they can be enrolled to Associate Membership of the Federation easily. We shall be glad to enrol professors and lecturers of universities and colleges as well as Inspectors and Directors of Education who are interested in our work, as Individual Members or Life Members.

(6) There is an idea prevalent among women that the Federation belongs to men only. This idea should be dispelled. Any women teachers' or educational association is welcome to join it. Individual women teachers, educationists, and Inspectresses can always join the Federation as Individual Members or Life Members. The Federation has also started a separate Women's Education Section to discuss problems of women's education.

(7) You are also requested to act as centres of collection for the Endowment Fund of the Federation and get printed appeal and receipt books from the undersigned. The rates of collection are 4 annas per primary and middle school teacher, Re. 1 for secondary teacher and Rs. 2 per college and university teacher, Inspector or educational administrator.

(8) THE INDIAN JOURNAL OF EDUCATION is the official organ of the Federation. It is badly in need of subscribers. You are requested to bring it to the notice of the institutions and libraries of your locality and secure orders for it from

them. The orders should be sent direct to The Manager, The Agarwal Press, Shiva Charan Lal Road, Allahabad, who has kindly consented to publish it on our behalf.

(9) With reference to paragraphs III and IV of the Report of executive Committee, December, 1942, You are also requested to send to me, as early as you can, your definite suggestions: (a) to make the work of the Section Committees and their members more effective and (b) for some kind of definite and constructive work to be undertaken by the Federation.

(10) A copy of the Constitution of the Federation is also included in the contents of this Issue.

All changes in address should be notified to the Headquarters immediately.

D. P. KHATTRY,

Hony. Secretary,

All-India Federation of Educational Associations,
Post Box 52, Cawnpore.

REPORT OF THE ANNUAL COUNCIL MEETING FOR 1943

The first session of the annual meeting of the Council of the All-India Federation of Educational Associations for 1943 was held at Indore, in Maharaja Shivaji Rao High School Hall, on Sunday, the 27th December 1942, at 9-30 a. m., with Pandit Amaranatha Jha in the chair. About 40 members from all parts of India attended the meeting. A second session was held the same evening at 8 p. m. when the attendance was 35. The following business was transacted:—

I. The minutes of the first Council meeting for 1942, held at Srinagar in September 1941, as printed on pages 4-6 of the February issue of the Indian Journal of Education together with the minutes of the 1st Executive meeting and the second Council meeting held at Cawnpore during 1942 as printed on pages 31-35 of the November 1942 issue of the Indian Journal of Education were duly confirmed.

II. The meeting passed the following condolence resolution:—

(a) The Council records its sense of deep grief and sorrow on the death of Principal P. Seshadri who had been

its president for the last 16 years and was one of the chief founders of the Federation.

- (b) The Council places on record its sense of great loss and grief on the death of Principal M. R. Paranjpe, who presided over its first meeting, had been its vice-president for several years and was one of the chief founders of the Federation.

III. The original and supplementary draft resolutions of the Subjects Committee were discussed and amended where desired; and resolutions were selected for being placed before the General Session and Sectional Conferences.

The resolution with regard to the Teachers' Charter was referred to a sub-committee of Professors K. T. Shah, D. C. Sharma and J. B. Raju of which only the first two could meet. They submitted the following report to the Secretary:—

"The Committee after carefully considering the details of the provisions contained in the Teachers Charter, have come to the conclusion that the general principles underlying the proposition may be approved by the Conference. In as much however, as the Charter to be put into effect will have to take the form of a Code, there would, the Committee think, be ample opportunity for the Conference to consider the provisions of the Charter in detail at that time and suggest specific changes as and where deemed necessary."

IV. The suggestion of Mr. A. E. Foot that there should be more continuity in each session from year to year and that the programme of sectional meetings should be planned in greater detail was referred to the committees of sections for such action as they might deem necessary.

V. The meeting resolved: (a) to depute suitable persons to explain and popularise the Federation scheme of National Education in each province; (b) to appoint a committee consisting of Mr. K. S. Vakil (convener), Mr. N. L. Kitroo, Mr. A. N. Basu, Mr. S. R. Bhise, Mr. Harbhai Trivedi, Mr. N. Kuppuswami Aiyangar, Mr. K. T. Shah and Mr. D. C. Sharma, to choose the persons and do such other things as may be necessary for the purpose; and (c) to request all affiliated associations to give every facility and opportunity for the persons to do so especially in their annual meetings and conferences.

VI. The meeting resolved that the Teachers' Registration Scheme be approved and its copy be sent to all provincial and state Governments with a request for its consideration and adoption.

VII. The meeting appointed a committee of Prof. K. T. Shah (convener), Principal S. P. Bhargava and Mr. Ranganatha Aiyangar to examine in detail the following resolutions of the Bombay Provincial Federation of Secondary Teachers and to submit its report to the executive meeting for its consideration: (1) That the Council set up a co-operative organisation for the benefit of the teachers and schools all over the country. (2) That the Council set up a system of Insurance for teachers in recognised institutions all over the country.

VIII. The meeting appointed the following committee to explore the desirability and possibility of establishing a University of Agriculture of Federal Type for the states of Rajputana, Central India and Gwalior, to confer degrees and give training in different institutions such as the Institute of Plant Industry, Indore, and such other Aricultural institutions as the states may have or may like to bring into existence: Sardar M. V. Kibe (Conveuer), Rt. Hon'ble Dr. M. R. Jayakar, Pandit Iqbal Narain Gurtu, Dr. Kewal Motwani, Principal E. C. Marchant, Prof. N. S. Subba Rao, Sir T. Vijayaraghavacharya, Dr. Sir Ziauddin Ahmad, Mr. F. G. Pearce, Mr. C. V. ChandraSekharan, Dr. Syed Husain, Mr. V. G. Dani, Mr. H. B. Richardson and Rao Bahadur V. A. Tamhane.

IX. The Secretary's Report for 1942 was read and adopted.

X. As the Civil Administration Courses Committee was to meet on the 28th December 1942 it was resolved to permit it to submit its report to the meeting of the newly elected Executive Committee on the 30th December 1942 at 9-30 a. m.

XI. As the new convener of Peace Readers Committee had taken charge of his work only recently and as no report was forthcoming it was resolved to permit the committee to function until the next Conference.

XII. The financial Statement for 1942 was considered and passed.

XIII. The Draft Budget for 1943 was approved.

XIV. The meeting nominated Professor Amaranatha Jha, the Vice-Chancellor of the University of Allahabad and the

President of the Council of All India Federation of Educational Associations, to represent it on the Board of Directors of World Federation of Educational Associations in place of Principal P. Seshadri (deceased).

XV. The meeting noted that the report of Udaipur Conference 1940 would soon be published by the Reception Committee and that the publication of the report of Srinagar Conference 1941 was delayed owing to shortage of paper.

XVI. (a) The meeting considered a statement of the secretary with regard to the publication of *The Indian Journal of Education* and resolved to make earnest efforts to continue its publication. (b) It re-elected Mr. D. P. Khattry as the Managing Editor of the *Indian Journal of Education* and appointed an Advisory Board to assist him.

XVII. The meeting gratefully accepted the gracious offer of His Highness the Maharaja and the Government of Jaipur to hold the 19th All-India Educational Conference at Jaipur during the Christmas week of 1943 and authorised Sir Mirza M. Ismail, the Prime Minister of Jaipur State, to take steps for the formation of the Reception Committee.

XVIII. The meeting renamed: (a) the committee on "Health and Physical Education" as the Committee on "Military Studies, Recreation, Health and Physical Education"; (b) the Committee on "New Education" as the Committee on "Educational Survey, Investigation, Experiment and Research"; (c) the Committee on "Internationalism and Peace" as the Committee on "Internationalism, Peace and Geopolitics Education". It resolved to institute an additional Committee on Aborigine Education.

XIX. The Council resolved that fourteen Sectional Conferences be held in connection with the annual conference of 1943 and elected their committees and secretaries. It also elected the Constitution Committee for 1943.

XX. The office-bearers and the members of the Executive Committee for 1943 were duly elected.

XXI. The meeting unanimously adopted a vote of thanks to its Chairman, Pandit Amaranatha Jha.

REPORT OF THE FIRST EXECUTIVE MEETING FOR 1943.

The first meeting of the Executive Committee of the All-India Federation of Educational Associations for 1943 was held at Indore, in Maharaja Shivaji Rao High School, on Wednesday the 30th December 1942, at 9 30 A. M., with Pandit Amaranatha Jha in the chair. About 15 members attended the meeting. The following business was transacted :

I. The Report of the ad hoc Committee appointed to "explore the possibility of establishing a course in Civic Administration useful for administering estates as an optional subject for Intermediate and Degree Examinations" signed by Sardar M. V. Kibe, Principal E. C. Marchant, Principal S. P. Bhargava and Prof. D. C. Sharma, was presented to the meeting as required in Paragraph X of the minutes of the Annual Council Meeting for 1943.

Resolved (1) that the report be published for criticism; (2) that along with the criticism it be submitted to the Annual Council Meeting for 1944 at Jaipur; (3) that the ad hoc Committee be dissolved; and (4) that a vote of thanks be recorded to the members of the Committee.

II. Resolved that the next meeting of the Executive Committee and the Council be held either at Nagpur or at Bombay in August 1943.

III. Plans were discussed to make the work of the committees and their members more effective and it was resolved to invite suggestions and to place them before the next meeting for consideration.

IV. The meeting also resolved to invite suggestions for some kind of definite and constructive work to be undertaken by the Federation.

V. The meeting unanimously adopted a vote of thanks to its Chairman, Pandit Amaranatha Jha.

OUTLINE SCHEME OF NATIONAL EDUCATION FOR INDIA.

*(Referred to in paragraph V of the Report of the Annual Council
Meeting Indore, 1942).*

Note.—This Scheme indicates only a general outline acceptable and applicable to all parts of India and leaves the different parts of the country to settle details of its application in the light of their special needs and circumstances.

1. Objects and Meaas :

(1) The aim of Indian National Education shall be the realisation of the maximum growth of every individual with a view to evolving an efficient co-operative social order.

(2) For the promotion of this aim, the following objectives shall be held in view at every stage of education : (i) Physical Well-being; (ii) National Solidarity; (iii) Economic Efficiency; (iv) Cultural Development; (v) Ethical and Moral Consciousness.

(3) The general scheme of National Education shall ensure for every individual a maximum possible general cultural education and a preparation for occupational life, labour and hand-work forming an essential part of general cultural education at every stage as far as possible.

2. General Scheme of Education :

(i) It shall consist of four principal stages : (1) Pre-school, (2) Basic or Primary, (3) Secondary and (4) University.

(ii) The Pre school stage shall be for children below six or seven years of age. In the present circumstances, this stage may not be treated as a necessary part of any Provincial or State system of education requiring a Provincial or State Government to make adequate provision for it, though it is recommended to private bodies and individuals to undertake work at this stage with such financial assistance as may be available from Government.

(iii) The Basic or Primary stage shall consist of Basic or Primary Education for all children between the ages of six and thirteen years or seven and fourteen years.

(iv) The Basic or Primary Education shall consist of Standards I—VII, of which Standards I—IV shall be immediately

compulsory and Standards V—VII as and when circumstances permit.

(v) The subjects of the Basic or Primary School course shall be more or less, the same as those indicated in the Zakir Husain Committee's Report, with such modifications as local conditions may render necessary, Hindustani being included as a subject of study from Primary Standard V onwards as recommended therein.

(vi) The method of instruction at the Basic or Primary stage shall be that of education, as far as possible, through purposeful creative activities related to local occupations, industries, Arts and Crafts.

(vii) The Secondary stage shall be of four years of pupils of 13 to 17 years or 14 to 18 years of age who have completed Basic or Primary Education and shall include parallel alternative courses, partly general or cultural and partly practical or vocational *e. g.* a General Course with Practical work (*i. e.* some craft or productive work which the student may be able to pursue later at least as a hobby, if not as a vocation), a General and Commercial Course, a General and Agricultural Course, a General and Industrial Course, a General and Art Course (in Drawing, Painting, Music, Dancing, Architecture, etc), a General and Home Economics Course, a General and Pre-Medical Course, and a General and Teachers' Training Course. Every school may not make provision for instruction in all the alternative courses; but each school shall be left free to provide such of the courses, one or more, as it may find necessary to provide, to meet the varying needs of its pupils.

(viii) About half the school time shall be assigned to general education and about half to craft or vocational education throughout the school course.

(ix) The medium of instruction shall be the mother-tongue of the pupils at the Basic or Primary and Secondary stage and, as early as possible, also at the University stage.

(x) Change from one alternative Secondary course to another may be permitted at any time during the Secondary stage, provided the requisite fitness to enter another course is attained.

(xi) Adequate arrangements shall be made for providing guidance to pupils in choosing their Secondary school course.

(xii) The University stage shall be divided into (1) Undergraduate and (2) Postgraduate stages (the first of three years).

(xiii) The Undergraduate stage shall include (1) Arts Courses, (2) Science courses (3) Commercial Courses, (4) Technical Courses, (5) Home Economics Courses and (6) Education Courses for Teachers, leading to the first Degree.

(xiv) The Postgraduate stage shall provide for advanced work and research.

(xv) At the end of each school stage, there shall be internal school examinations leading to a Basic or Primary School Leaving Certificate, or a Secondary School Leaving Certificate, awarded on the basis of the pupils' school record and performance at the examination.

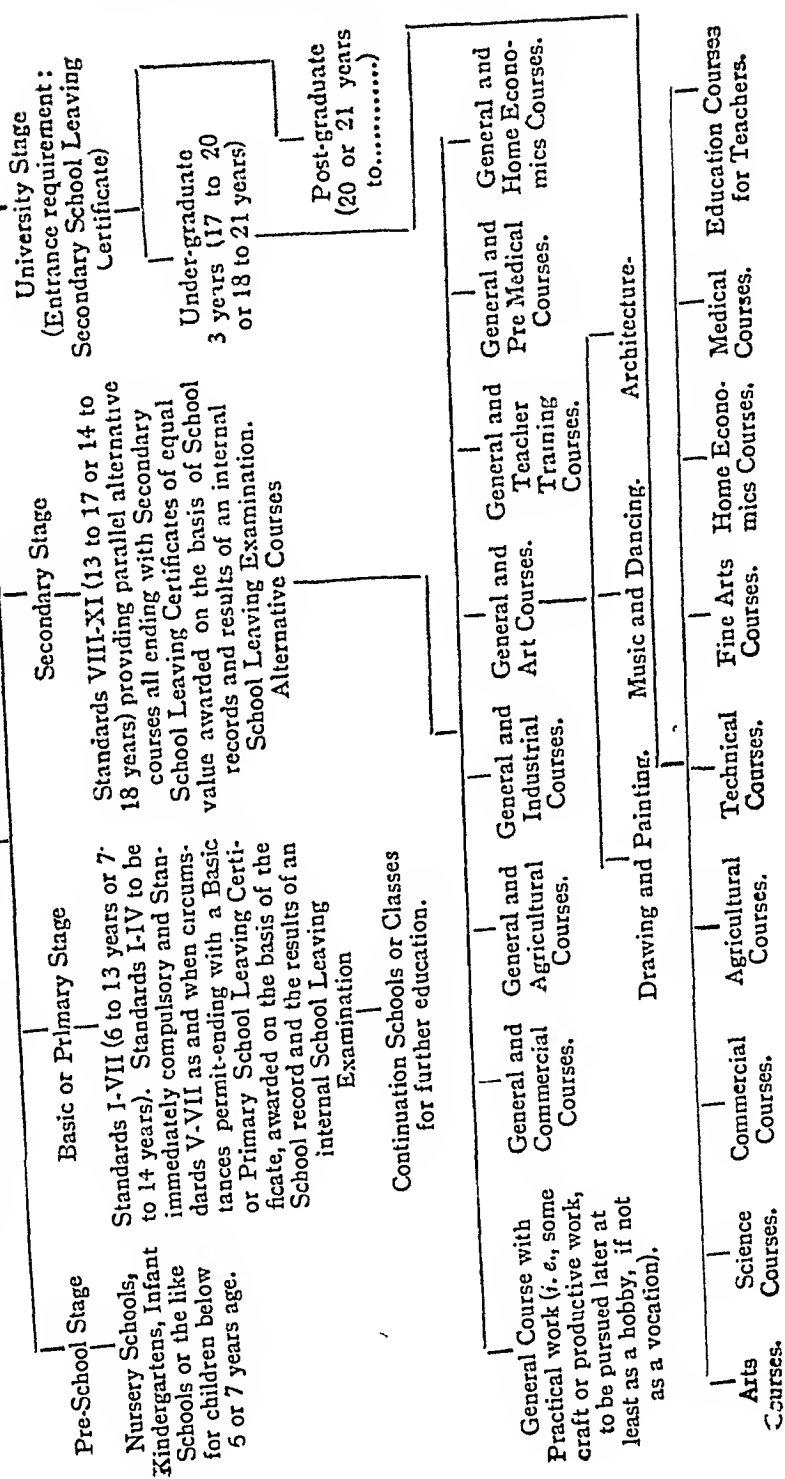
(xvi) The Secondary School Leaving Certificate awarded at the end of the different alternative Secondary School courses provided for in the scheme shall bear the same value for purposes of employment in public services and for further study at the University.

(xvii) Persons holding the Secondary School Leaving Certificate shall be considered eligible for admission straightway to the Undergraduate University Courses corresponding to the Secondary School courses chosen by them at the Secondary School stage, unless otherwise desired by the candidates for admission to the University. In the latter case, their eligibility for admission to a different course shall be left to be determined by the Principal of the College in which they seek admission.

(xviii) Adequate provision for continued education shall be made at the end of the Basic or Primary stage for such pupils as desire further education by means of Continuation School or Classes according to their needs.

(xix) Adequate provision shall also be made for further, Primary, Secondary or University education of adults seeking it according to their needs.

APPENDIX TO OUTLINE SCHEME OF NATIONAL EDUCATION FOR INDIA (STAGES)



A SCHEME FOR TEACHERS' REGISTRATION

Approved by the Council of All India Federation of Educational Associations referred to in Paragraph VI of the report of the annual meeting 1942.)

Memorandum.

The Council of the All India Federation of Educational Associations is of opinion:—

1. that there is need in each Province or State for an organisation which shall include all qualified teachers as members of a united profession;

2. that the aims of this organisation shall be to raise the status of teachers as a body by:—

(a) determining the minimum general educational and professional qualifications for practising teachers;

(b) promoting measures to ensure that only persons possessing adequate qualifications shall teach in any type of school or institution, public or private;

3. that in fulfilment of these aims the Provincial and State Governments are requested:—

(i) (a) to establish a Teachers' Registration Council and direct it to maintain a Teachers' Register;

(b) to rule that none but teachers borne on this Register should, after a given period, be permanently employed as teachers in recognised educational institutions;

(ii) to fix the minimum educational attainments, professional training, and teaching experience required of teachers applying for Registration;

(iii) (a) to grant Registration to applicants who conform to its conditions;

(b) to withdraw Registration for unprofessional conduct.

4. that the finances be derived from a Government grant and a Registration fee.

The Teachers' Registration Council.

The Teachers' Registration Council shall be representative of the teaching profession.

The Council shall do the duty to form and keep a Register of such teachers as satisfy the conditions of Registration and apply to be Registered.

It shall be composed of 5 members nominated by the Provincial Government, 5 members nominated by the University or Universities in the Province, and 20 elected by (i) Primary, (ii) Secondary, (iii) Collegiate and University, and (iv) other (technical and industrial, commercial, agricultural, art, physical training, domestic training, and the like) teachers whose names are borne on the Register, 5 from each of the four categories.

The Council shall have power to co-opt two other members to represent types of teaching work not already represented on the Council.

Conditions of Registration.

1. Admission to the Teachers' Register shall be conditional on submission of satisfactory evidence of

I. General Education, in one of the following forms:—

- (a) a certificate of having passed the Government Primary School Leaving Examination or its equivalent; or
- (b) a certificate of having passed the Government Secondary School Leaving Examination or its equivalent; or
- (c) a certificate of having passed the University Matriculation Examination or its equivalent; or
- (d) a certificate of having passed any recognised Degree Examination of a recognised University; or
- (e) a certificate of having passed the final Examination of any recognised technical, industrial, commercial, agricultural, art training, physical training, domestic training or such other special educational institution.

II. Professional training, in one of the following forms:—

- (a) a certificate of having passed successfully through an approved regular or vacation course of training in a recognised primary, secondary, technical, industrial, commercial, agricultural, art training, physical training, or such other training institution; or
- (b) a certificate of having passed an approved Primary, Anglo-Vernacular, or Secondary Teacher Certificate Examination; or
- (c) A certificate of having passed the B. T., L. T., B. Ed., M. Ed., M. T., T. D., or an equivalent examination of a recognised University.

III. Experience of teaching, full-time for at least two years, in a recognised primary, anglo-vernacular, secondary commercial, industrial, and technical, or agricultural schools in a college affiliated to a recognised university or in a Department of a recognised university.

Applicants satisfying conditions I and either II or III above shall be registered as "Recognised Teachers" and those satisfying conditions I, II, and III as "Registered Teachers."

2. *Exceptional cases* :—Teachers of distinction who do not fulfil in every respect the foregoing conditions may be invited and accepted for Registration by a special resolution of the Teachers' Registration Council carried by a majority of two-thirds of the members present and voting.

3. *Registration Fee* :—The fee of Registration shall be Rs. 5. There shall be no annual subscription. The fee shall accompany the application for registration. It shall be refunded, if the application is rejected.

4. Teachers admitted to Registration shall become thereby members of the Provincial or State Society of Teachers and shall be entitled to use for profession purposes the designation M. S. T. (name of Province or State).

5. *Certificate of Registration* :—Accepted applicants will receive a certificate of Registration either as Recognised Teachers or Registered Teachers. A duplicate of the Certificate will not be issued except when the original is lost or destroyed, in which case the Council may authorise the issue of a duplicate on payment of a fresh fee of Rs. 3.

6. *Cancellation of Certificates* :—A certificate of Registration will be cancelled, without return of fee, by the Council, if it finds, after full investigation of the case, including examination of such explanation or defence as may be submitted, that the holder has acted in a manner likely to bring discredit to the teaching profession.

A NOTE ON AN AGRICULTURAL UNIVERSITY FOR CENTRAL INDIA AND RAJPUTANA.

by

FAO BAHADUR SARDAR M. V. KIBE, M. A., INDORE.

(Referred to in Paragraph VIII of the Report of the annual meeting of the Council, India, 1942).

It is agreed on all hands that Agriculture is the principal industry in India and yet facilities for training in scientific and practical methods are very few. There are agricultural colleges in some of the provinces but their alumni are more inclined towards service than towards taking it as an industry. One of the reasons for this tendency amongst the agricultural graduates or even diploma holders is that they are not made to undergo manual labour along with knowledge and supervisory qualities. The want of such an institution as would combine scientific experiments and practical training both of a higher kind with theory is felt nowhere more than in Central India and Rajputana territories because of their variety in climate, soil, racial, characteristics, habits of the people, local traditions and autonomous jurisdiction over small scattered, consolidated or comparatively bigger territories.

As a writer says "University is a centre of learning that should help to evolve unity out of diversity". It is not meant "that a number of atomic individual", he proceeds, "should be brought together under a charter and some how made to work mechanically. The emphasis was on a community of interests rather than on that of individuals".

The same writer (Dr. Kewal Motwani, M. A., Ph. D., of Adyar, Madras) continues "But University should not be supposed to confine its attention to achievements of the past and the present. It must synthesise not only the past and the present. It must synthesise not only the past and the present but also the future". The above remarks which are made in respect of a general University do apply to an Ad-Hoc one as well.

Luckily, in the Institute of Plant Industry, located at Indore there is a nucleus for an agricultural University. It has now gathered past experience and has been experimenting and

providing present experience. When expanded into a wider body it is bound to provide more vigorously for the future than at present. Its main purpose is, no doubt, research on cotton, as its main source of income is from the cotton interests, but it has already done good work in sugar-cane, tobacco, rice and wheat also.

To turn the above institution into a University, a few things will have to be done. A teaching side will have to be added to it and a charter obtained for it from the Government of India. In addition to the income from Cotton interests, all the constituent states would extend their financial help to it, according not only to the needs, but of means, of the state. It may be in the nature of initial grants and also of annual donations. If its gates are kept as widely open as the capacity of its teaching staff will allow, a substantial income will accrue from the teaching and examination fees of students. The Imperial Government might also contribute.

The expansion of the staff, the provision of suitable buildings, perhaps additional lands for the experimental purposes, are matters of detail. So also the creation of financial and academical councils; for the former a little change in the governing body will serve the purpose, the formation of a senate and registered graduates can well be thought of and provided for by the statutes establishing the University.

It may be objected that the present is not the time for thinking about schemes involving expenditure, but even if it be decisive as regards many matters, projects of increasing resources should be started in such times, so as to sustain the war efforts. It may be that due to the past accumulated experience and the result of experiments an immediate good may be looked for.

A COURSE IN CIVIC ADMINISTRATION FOR A DIPLOMA.

*For the criticism of the members and referred to in Paragraph I of the
Report of Executive Committee Meeting, Decem' er, 1942.*

(Report of the ad hoc Committee appointed to explore the possibility of establishing a course in Civic Administration useful for administering estates as an optional subject for Intermediate and Degree Examinations.)

The Committee met on the 29th December 1942 and examined schemes put forward by Sardar Colonel Shitole of Gwalior, by the Rajkumar College Raipur as well as comments by the Indian Public Schools Conference. As a result of its deliberations it makes the following recommendations:—

1. That the courses should be Diploma, Courses and not Degree Courses.

2. That there should, if possible, be courses of three different standards:—

Course A suitable for those who have passed a Matriculation Examination but have proceeded no further.

Course B for those who have passed an Intermediate Examination.

Course C for those who have passed a Degrees Examination.

3. That all courses should be for one year.

4. That in all courses the emphasis should be, wherever possible, on practical rather than academic knowledge.

5. That the courses should have roughly the following contents:—

Course A. (a) Essay, Precis and General Reading in both Vernacular and English.

(b) General knowledge including Geography and Modern History.

(c) Elementary Civics, Economics, Law.

(d) General State Administration.

(e) Agriculture and Forestry.

Course B.	(a) Civics*, Economics*, Law*.	} All to a higher standard than in Course A.
	(b) State Administration.	
	(c) Agriculture and Forestry.	

Course C.	(a) Civics*, Economics*, Law.	} All to a higher standard than in Course B.
	(b) State Administration.	
	(c) Agriculture and Forestry.	

*omit if taken in Intermediate.

(Sd.) M. V. Kibe. (Sd.) E. C. Marchant.

(Sd.) D. C. Sharma. (Sd.) S. P. Bhargava.

SECRETARYS REPORT FOR 1942.

Obituary

The Federation has been particularly unfortunate this year in losing two of its founders.

(1) Principal P. Seshadri was the President of the first All India Educational Conference held at Cawnpore in December, 1925 and was elected the president of the Federation Council unanimously. Since then he had been re-elected to this office every year of his life whether he was present or not. He worked for the success of the Federation and its Conferences incessantly at great personal sacrifice. It may not be known to all that he paid an annual donation of Rs. 100 to the Federation and that as he disliked to see deficit in the Federation Statement of Accounts he would often wipe it off with a contribution out of his own pocket in addition to the annual donation. Wherever he would go and in whatever office he was he would always try and secure the sympathy and the support of everyone in the land from the Governor to the ordinary primary teacher. There would be none among the prominent educationists of the country whom he did not try to enlist in the service of the Federation. At educational conferences he was at his best, guiding the Council in framing resolutions, improving the wording of thoughtless proposals and changing them radically without letting the movers feel that the proposals were not their own, politely rejecting, manoeuvring out or humorously evading indiscreet suggestions offered by movers who were not balanced in their views, and above all using wonderfully witty dispatch in the disposal of a large number of resolutions in an incredibly short time without wounding the susceptibilities of sensitive individuals. He had a retentive memory, knew practically all the delegates and members by face and by name, and would meet them as personal friends to whatever rung of the educational ladder they might have belonged. He would gently correct the manners of anyone who went wrong in that respect and was one of the greatest social assets of the Federation. He was an advocate of Coeducation and treated women members with great cordiality and esteem. He would go out of his way to ensure the attendance of women delegates, would give them special facilities for

participation in Conference proceedings and would act as their leader, guide, philosopher and friend. At the World Education Conference at Tokyo he twitted the Japanese with regard to the low quality of higher education provided for the Japanese women and spoke in appreciation of the work done by the educated women of his own country. He twice presided over the U. P. Secondary Education Conference and was elected to preside over such conferences in Punjab and Bombay. In our All India Educational Conferences, he frequently had to preside as a residuary of elected presidents who had to leave after presiding for one or two days. He would fill a gap where a sectional presidentship was vacant even at a moment's notice and would acquit himself creditably. He thrice represented the Federation at World Education Conferences where he left abiding impressions and the officers and delegates from various nations had learnt to appreciate him. An American newspaper depicted him as of Greek appearance speaking chiselled English, while Mr. Penbington of the National Union of Teachers, London, would deplore his absence and miss him at all the world conferences where he could not be present. It is the first meeting we are holding after his death and we should not forget that we are his professional heirs. He has left us a nice heritage in the shape of traditions and it was in the fitness of things that the Federation office was the recipient of innumerable condolence messages from high and low and that we are considered to be his chief mourners. The Federation Council should find a way of commemorating his name and perpetuating his memory.

(2) Principal M. R. Paranjpe presided over the preliminary meeting of delegates assembly at Cawnpore which resolved to establish the All India Federation of Teachers' Associations and played an important part in framing its Constitution. For several years he was the Vice-Chairman of its Council and took the chair in a number of sectional meetings. To the great admiration of his friends and chagrine of his opponents he planned and organised single-handed the fourth All India Educational conference at Bombay in 1928 and made it a grand success. His powers of organisation, his sympathy, advice and support were always at the service of the Federation and we mourn the loss of a splendid associate and colleague.

The Indore Conference

It is the eighteenth All India Educational Conference which we are holding to-day and this would not have been possible if Indore had not come to our rescue. We cannot be too grateful to the illustrious patrons of the Conference, His Highness the Maharaja of Indore and His Highness the Maharaja of Dewas Senior, for their gracious kindness in sanctioning grants, in inaugurating the Conference and in looking after the arrangements. Our grateful thanks are due to Mr. H. B. Richardson, the indefatigable Education Minister, who has not only been responsible for inviting the Conference but has also thrown himself heart and soul in its organisation, consolidation and support. We express our sense of indebtedness to all members of the Reception Committee who have shared the labour of the authorities in bringing their arrangements to perfection.

Meeting of the Council and the Executive

During the whole history of the Federation never was the cross of the Executive and the Council so heavy as during the first half of the year. The South India Teachers' Union which had invited the Conference to Madras expressed its inability to hold it there owing to the exigencies of the war and the upheaval caused by it. The President and the Secretary had to make frantic efforts to secure a venue in the various parts of the country but met with constant and continuous disappointment. And then came the catastrophe, the sudden death of the President-Founder, Principal P. Seshadri, who even just before his death, performed a signal service to the Federation, by writing to Mr. Richardson to invite the Conference to Indore. Owing to the continued illness of the Secretary and the curtailment of facilities for railway travel, the Executive Committee could not meet before August and had to transact business by correspondence. It elected Pandit Amaranatha Jha, the Vice-Chancellor of Allahabad University, as the President of the Federation and fixed the venue of the Conference at Indore with the help of Mr. H. B. Richardson, the Education Minister.

The Executive Committee could hold only one meeting this year at the Headquarters on the 26th August, with Pandit Amaranatha Jha in the Chair, at which it elected the President of the Indore Conference, drew up a tentative programme

and did spade work so necessary before a Conference actually meets.

The Council had also to hold its second meeting at the Headquarters on the 11th October, with Pandit Ram Narain Misra of Benares in the Chair, at which it framed the final programme, drafted resolutions and made recommendations for the consideration of the annual meeting.

Membership

During 1941 there were 16 Affiliated Association Members, 6 Associate Association Members and 113 Individual Members. During the year under report The Punjab Educational Association and The Indian Public Schools Conference joined the Federation as affiliated members. Eight names had to be removed from among Individual Members while 13 have joined this year. We have now on our rolls 18 Affiliated Association Members, 6 Associate Association members and 118 Individual Members. The strength of life membership reached 19 during the year under report from among whom I have the sad duty of reporting the death of Principal P. Seshadri. Owing to the unsettled condition of the country and the continued indisposition of the Secretary there has not been much propaganda this year about establishing educational associations or enrolling individual members in those provinces and states where none exist and we shall like the Council members to do some work in this connection.

Constituent Associations

In the United Provinces of Agra and Oudh there are three Associations affiliated to the Federation. (1) The U. P. Secondary Education Association held its twentieth Conference at Meerut in December 1941 under the presidentship of Dr. Zakir Hussain of Delhi at which important resolutions with regard to block grants, payment of honoraria to invigilators, security of tenure, transfer of teachers, Board of High School and Intermediate Education, military training, school meals and girls' education were adopted. Its twenty-first Conference is being held this week at Allahabad. This Association was founded in May 1921 and consists of teachers of non-Government A. V. Schools and Intermediate Colleges. Its strength is about 3000 and it patronises the monthly journal "Education" issued from Lucknow and edited chiefly by Mr. Kali Das Kapoor. The Headquarters rotate with the Secretary

who is elected afresh every year. This year the Secretary is Mr. Raja Ram Sharma, M. A., L. T., of Deonagri Intermediate College, Meerut. (2) The Dehra Dun Secondary Teachers' Association embraces teachers of all the secondary and public schools at Dehra Dun, an important education centre in U. P., and promises to be a useful and efficient organisation. Dr. Ram Narain Saxena, M. A., Ph. D., is the Secretary of the Association. (3) The U. P. Adyapak Mandal, neither encouraged by the Government nor by the Local Boards, is still battling manfully with the problems of primary and middle schools. It could not hold its conference this year but its strength is increasing from year to year. Its present secretary, Pandit Hanuman Chaubey of Chaubepur, Benares, is very keen on the reorganisation and recognition of the Association.

There are two associations in Bengal affiliated to the Federation: (1) The All Bengal Teachers' Association completes the twenty-first year of its existence in December 1942. It counts 1102 school units with approximately 14,000 teachers as its members and has got 25 District Associations affiliated to it. The income from all sources during the last year amounted to Rs. 20,025 against an expenditure of Rs. 19,456. It distributed by way of relief a sum of Rs. 3,141 to 38 teachers in distress, 44 helpless widows of teachers and 3 orphans of deceased teachers. The Association has a public relief fund for rendering relief to the people suffering from flood, famine and other visitations of nature. During the year under review, the Association took up 47 cases of dismissed teachers, of which 35 were decided by the Arbitration Board in favour of the teachers and 3 cases are still pending. The organ of the Association, the Teachers' Journal and Siksha-o-Sabitya, is being regularly published. The Executive Committee met four times and the Working Committee met five times during their present term. Dr. H. C. Mookerjee, M. A., Ph. D., M. L. A., continued to be the president, S. J. Manoranjan Sen Gupta, the secretary and S. J. Sachinandan Sin, the Jt. secretary of the Association, while the Journal is being edited by S. J. Birendra Nath Chakraborty, M. A., B. L.

This has been an extremely bad year so far as education of the province is concerned. The unhappy war situation brought about a total dislocation of educational institutions of Calcutta, Asansol, Chittagong and their surrounding places. The

beginning of the year witnessed the panicky exodus of civil population and compulsory closing of schools and colleges of the A. R. P. class I Area by the Government and the University. These, with the exception of girls' Schools, were ultimately allowed to reopen with adequate A. R. P. measures, but the attendance was hopelessly poor. The financial condition of all the schools of this area, numbering about 300, considerably deteriorated and consequently a very large number of teachers were either discharged or compelled to take leave without pay for an indefinite period. The Government, unfortunately were all the while playing the part of a mere onlooker and have not uptill now done anything by way of saving these institutions or giving relief to the teachers. Education in general and teaching community in particular had never to face such a crisis and the Association has had to spend all its energy in meeting the situation in all possible ways. As a result, all-constructive programmes of the Association have to be suspended for the time being. Due to the political situation in the country, the Government issued a communique advising closure of the Calcutta schools for the Puja vacation considerably earlier. Through the strenuous efforts of this Association, the Government sanctioned a sum of about a lac of rupees by way of compensating the loss of income suffered by the schools on account of their early closure. As a result, each teacher of the Calcutta schools received approximately Rs. 75 before the Vacation.

The Secondary Education Bill was again brought before the Legislative Assembly, with some of its objectionable features removed, and referred to the Select Committee which however could not function on account of a technical defect in its Constitution. The Association deferred its consideration until it came out of the anvil of the select Committee. The heaviness of the Matriculation syllabus has been for some-time past agitating the minds of the teachers, and the Association submitted a report on the subject to the University critically examining the syllabus and suggesting necessary modifications. The Association could not hold its session this year due to the war situation. The Physical Training Camp for the teachers had also to be postponed for the same reasons. (2) The All Bengal College and University Teachers' Association is the only Association of its kind in India and has been busy with routine work.

The Behar and Orissa Secondary Teacher' Association and the Punjab Educational Association have been busy organising their constitution and chalking out a programme for their future well being.

There are two constituent associations in central Provinces and Berar. (1) The Federation of Recognised Educational Institutions of C. P. and Berar. and (2) The Government Secondary Teachers' Union for Berar could not hold their session, this year owing to the curtailment of Easter holidays but their other activities have continued with success.

There are two associations in Gwalior State affiliated to the Federation. (1) The All Gwalior State Teachers' Association and (2) The Scindia School Teachers' Association have both been busy solving local problems and educating and guiding their members in the science and art of pedagogics.

The Indore Educational Association held four meetings during 1941-42 at which educational experts talked on their subjects. Dr. N. N. Godbole on "Milk and India's Food Problem", Mr. V. V. Thakur on "the Origin and Growth of the Deccan Education Society", Mr. H. B. Richardson on "Education and the Communal Problem" and Dr. W. S. Taylor on "The Abnormal Child". Its Executive also met 4 times and discussed schemes of reorganisation and "Nutrition Week". The question of the holding of Education Week with Nutrition as the central topic was postponed to be taken up again when more suitable opportunity would present itself. The question of Nutrition and the school child was, however, very efficiently and enthusiastically tackled by the Director of School Education and some tangible results were achieved. A scheme for the mid-day tiffin for all school children was framed and it has received the full support of the Holkar Government. The Executive Committee of the Association, however regrets that its attempt to make the Association really popular in the local circle of the educationists have not so far been quite successful and as such it has on record a novel approach to achieve this objective for the consideration of the new executive. This new scheme not only affects every institution and its individual teachers but caters for their help in solving the problems which affect them vitally in their everyday life as teachers. The President of the Association is Rao

which 400 boys and girls took part, recommended text-books for High Schools and held meetings to discuss local educational problems. Its strength is 75 and the State Government gives it a grant of Rs. 300 per year.

The Province of Bombay has four constituent associations to its credit. (1) The Nutan Bal Shikshan Sangh has been reconstituted now with a definite set of rules and regulations. There are 725 general members, 600 associate members, 100 working members, 35 representative members and 200 life members on the society's rolls. The conducting of the Shikshan Patrika in three languages, Gujrati, Hindi and Marathi, has been the main activity of the Sangh uptill late. But two more activities have been added now. There are a number of nursery schools in Gujrat and other provinces which need educational guidance. The Sangh gets them affiliated and inspects them annually. Thus at present there is a bunch of 30 schools affiliated to the Sangh. The Sangh has appointed Mrs. Taraben Modak to inspect and guide the schools. The Sangh has also opened two experimental village school in Gujrat and Kathiawar and one labour class school in Bombay, Mrs. Saraladevi Sarabhai bearing the expenses. The Kathiawar school was conducted under the able guidance of Sjt. N. K. Bhatt, the Vice-President of the Sangh, but it did not succeed much for want of enough number of children. The school at Vedchhi under the supervision and guidance of Sjt. Jugatram Dave, a great social and educational worker of Gujrat, worked very successfully and the Sangh is thinking of extending this activity still further by opening other schools and a training class of village-teachers. The Bombay schools was working under the guidance of Mrs. Taraben Modak but it had to be closed on account of evacuation in March 1942. It did not develop fully for want of enough space and building. At present Mrs. Taraben Modak is guiding and experimenting in one of the nursery schools conducted by the Government Labour Welfare Department.

There are negotiations going on with the Bhagini Samaj for taking over charge of a school conducted by them in the labour area by Mrs. Sarojben Yodh, the Joint Secretary. The village and labour schools experiment is on the lines of making them pre-basic schools with self reliance and useful activities. There are three sub-branches opened in Ahmedabad, Bombay and

with His Excellency the Governor as its Chief patron and Dr. Zakir Hussain of Delhi as its president. The Conference was a great success and its proceedings are worth perusal and serious study. (1) The Association of the Heads of the Recognised High Schools in Karachi was caught in the whirlwind of war scare in the beginning of the year under report. It was a strange unexpected scene that rose up to climax by the end of March. The exodus of the people from Karachi was so great that the schools soon presented desolate appearance. This gave a new problem to the Association to face. It was a problem for the schools to maintain the same strength of the staff with so great a fall in their income and at the same time it was not without compunction that the Heads or Managements could dispense with the services of their old faithful teachers for no fault of theirs. The Association of the Heads of the Recognised High Schools took up the case and made very strong and repeated representations to the Government of Sind praying it to come to the relief of the hard hit teachers. This kept the Association very busy through the coming months although it was a cry in the wilderness, and its prayers and requests in spite of the so many assurances of the Honourable Minister of Education for doing something very substantial in this connection, brought forth no fruit. The Association appreciated the immense work done by Sardar Balwant Singh Lalia, the Secretary, and Rev. Father Modestine, the president, during their term of 1941-42. In recognition of services Mr. Lalia has been re-elected the secretary of the association for the year 1942-43 and Mr. A. M. Kewalramani, Principal of the Premier High School, the President, (2) The 'Old Secondary Teachers' Association, Karachi, organised a mass meeting to decide on the steps to be taken to give relief to teachers unemployed during the war and waited in a deputation on the D. P. I. to discuss relief measures. Its annual meeting had to be postponed owing to the War situation. Its strength is a little over 200. During 1941 it held symposia on educational subjects, arranged for secondary Teachers' Training classes and established a Teachers' Welfare Bureau. Khan Bahadur S. D. contractor is the President of the Association and Mr. B. S. H. Rustomji, the General Secretary.

The Kolhapur Secondary Teachers' Association held its 11th meeting successfully, arranged for Inter School Sports in

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salaries. The subject matter of the representation was discussed with the D. P. I. in an interview by a deputation sent by the Council on 19th September, 1942. In reply, the D. P. I. said that if any school had suffered on account of a fall in numbers as a result of the air raid scare, the cases of all such schools would be considered. With regard to the question of supplementary grants the D. P. I. said that those schools, whose grants had been reduced to make it possible to pay to other schools, should first have their grants so adjusted as to maintain at least the reduced proportion to the increased expenditure. In this connection he also said that he had asked for more funds for the next year, and that he would do his best with regard to such schools as have increased expenditure.

In pursuance of resolutions passed at the Belgaum Conference, the Council appointed a sub-committee to prepare schemes for the establishment of (a) a Co-operative Wholesale Society and (b) an Insurance Society. In regard to the scheme for a Co-operative Wholesale Society, the Council decided to postpone putting it into operation for the time being, in view of the difficulties created by the war situation; and on account of the abnormal prices of goods and commodities which such a society would have to stock. Plans for the starting of an Insurance scheme for teachers are well in hand, and at the moment negotiations with Insurance Companies are being carried on. Mr. K. T. Shah, the President of the Federation, was elected by the Council as its representative on the Board of Secondary Education. He succeeded Prof. D. R. Gadgil, who was the first representative of the Federation on the Board which was constituted and set up by Government in 1939, and to which the Government had invited the Federation to nominate its representative.

In view of the disturbed conditions prevailing in the province it was decided, in consultation with the Harbhai Trivedi of Bhavnagar, to post-pone holding the sessions of the annual conference until conditions were more favourable. The number of associations affiliated to the Federation was 16 this year; the receipts amounted to Rs. 438 only while the expenditure was Rs. 410.

The joint General Assembly of the Cochin Teachers' Association and the Cochin Women Teachers' Association was held in January, 1942 under the distinguished presidentship of Sachivo-

tion waited upon the D. P. I. in April last. The D. P. I. considered all the suggestions of the Federation very sympathetically and promised to do all he could to see that the interests of the secondary teachers were safeguarded even during the period of emergency arising out of the war situation. He liked the suggestion, that if during the period of the war the services of any teachers were dispensed with because of this emergency the schools should reinstate him immediately after normal conditions were restored but pointed out that this could not be rigidly enforced by him; yet he would use his good offices to see that it was done so far as possible. He also agreed to the suggestion that for the purposes of leave, promotions, Provident Fund and other similar privileges ordinarily enjoyed by a teacher the period of his unemployment due to war time emergency should be condoned. The D. P. I. accepted the suggestion that in the event of any school being obliged to serve notices of discharge from service solely on account of the war time emergency, the Government should pay to such schools their usual grants-in-aid in advance in the financial year 1942-43, so as to enable such schools to maintain their staff even at a reduced salary. He assured the deputation that he would do his best to see that the teachers who became unemployed on account of the war time emergency, whether by the closure of the schools or by any other such circumstances, would be absorbed (a) in schools in the mofussil where there might be an influx of pupils, or (b) in the war time services organised by Government such as the A. R. P. etc. He also assured the deputationists that he would strictly put down any exploitation of the situation to the detriment of teachers' interests by school managements.

In August last the Council forwarded a representation to the Director of Public Instruction requesting him (1) to calculate grants-in-aid to secondary schools in Bombay for the current year on the expenditure of the previous year, and (2) to make the necessary provision in the next years budget so that supplementary grant could be given to secondary schools in Bombay. This representation was necessitated by the problem of the general exodus from Bombay during February to May, of this year resulting in the fall in the income of schools, for which, without Government aid, there would be no other solution but to dispense with the services of many teachers, or to impose cuts in their

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teachers of the private schools are becoming members in increasing numbers. Most of the resolutions passed at previous conferences have been sympathetically considered by the Department of Education and Government. A reorganisation in the pay and prospects of all grades of non-gazetted teachers in service has been ordered. More and more teachers are being deputed at departmental cost for undergoing professional training in Training Schools and Colleges. Great fillip has been given to the adult education and adult literacy movements by special grants. A State Literacy Council has been formed, consisting of many active members of the League. A large number of classes for illiterates has been planned and continuation work systematically organised.

At the League Conference held at Mysore it was decided that all over the State an Educational Week should be celebrated. Owing to practical difficulties in the organisation of a full week, the Executive Committee suggested the celebration of an Educational Week-End. With the moral support of the Department of Education and the active sympathy and co-operation of the public, the Educational Week-End was celebrated all over the State. Full freedom was given to individual teacher's associations to chalk out their own programmes consistent with the ideals and aims of the League. Reports were received from more than 80 centres, the enthusiasm displayed being something incredible. An analysis of the reports showed that 800 lectures were delivered on about 90 subjects, dealing with the practical and philosophical aspects of education. Exhibitions of teachers' and pupils' work were arranged and highly appreciated by the people. In certain areas parent-teacher associations were formed and funds collected for school equipment of poor boys, for providing mid-day lunch etc. It seemed as if for those three days the League Conference was held at about a hundred places with unceasing enthusiasm and public support.

The League Conference of 1941 was held at Hassan under the presidentship of M. S. H. Thompson, Inspector of Schools, Bangalore. The inaugural address was delivered by the Hon'ble Minister of Education, Mr. J. Md. Imam. The Session was unique in that the two educational leagues of the State: The State Educational League and the Elementary Education League, were merged in one under the former name. There is thus today one

all embracing educational organisation in the whole state. The League Conference of 1942 was to be held at Shimoga during December, but owing to the uncertain conditions prevailing today, it has been postponed to a later date.

The South India Teachers' Union has Eighteen District Teachers' Guilds and the Madras Provincial Physical Education Association affiliated to it. Almost all the guilds held as usual their annual conferences when it was brought to the notice of the delegates that only an organised body of teachers could do anything effective. At these conferences mention was made of the work done by the A. I. F. E. A. and teachers were exhorted to take interest in the S. I. T. U. and the A. I. F. E. A. The 33rd Provincial Educational Conference which should have been held in May, 1942 at Vellore, could not be held on account of the extraordinary situation due to war that prevailed here then. The postponed conference will be held in May, 1943 now.

A deputation of the Union waited on the Director of Public Instruction and the Adviser to the Government of Madras and suggested to them to incorporate in the contract between teachers and aided managements provisions for ensuring the security of tenure of service. A representation was also made to the D. P. I. and to the Government containing suggestions for tackling the problems relating to the education of children in affected areas and to the possible unemployment of a large number of teachers of schools in those areas did not open at all or opened with reduced strength. The effect of the representation of the Union and other bodies was that the D. P. I. took measures to ensure the continuity of teachers in city schools, promising to make good the loss. The Department of Education made advance grants to some schools to enable the managements to pay the salaries of teachers for April, May and June, 1942.

The twelfth Education Week was celebrated throughout the province, some districts celebrating it in the first week of October, while others in the first week of November. The central theme for the Week was "Education and Post-war Reconstruction". On account of the extraordinary situation created by war, the Union with great regret had to request the A. I. F. E. A. to hold its Conference at some other place this year. The South Indian Teacher (English) and the Balar Kalvi (Tamil) are the

official journals of the Union. The scarcity of paper and the rise in the price and other conditions are having their influence on them, but still the Union has been, through the generous support of the subscribers, publishing these two regularly. The Union has made it its aim for the next few years to enrol a large number of teachers as its members. But for the timely action of the Executive Board of the Union and Madras Teachers' Guild, many teachers in the city of Madras would have been thrown out of employment in May, 1942 when all the schools were working with depleted strength.

The Committees Of Section And Ad Hoc Committee

The members and secretaries of Committees of Sections and Ad Hoc Committees have done their best to further the objects of their Committees and have been considerably helped in their work by local secretaries at Indore. We cannot be too grateful to our secretaries for the honorary work done in a self-sacrificing spirit. In this connection mention must be made of the work of Sardar A. T. Mookherjee of Nabadwip (Bengal) who has been the Secretary of the Primary and Rural Education section for about a decade and who has been collecting information with regard to his section and publishing an annual survey at his own cost.

Individuals

The Individual and Council Members have not been behind hand in their activities to further the objects of the Federation. The first and foremost amongst them is Pandit Amarnatha Jha who not only presided over our last Conference and annual meeting of the Council but came to our help to stand in place of Mr. P. Seshadri after his death. He has placed his talents at the disposal of the Federation and thrown the whole force of his weight to make it worthy of his services. The Executive Committee did unanimously choose him as the successor to their president and he has justified their choice by his ceaseless activities on their behalf. He presided over the Executive meeting and has been the chief organiser of our work during the year. As an earnest of what he can do in the future, he has been able to fix up with Sir Mirza Mohammad Ismail that the 19th All India Educational Conference be held at Jaipur during the Christmas week of 1943. We who know how difficult it is in these days of war and disturbed political conditions to secure a venue

for our Conferences will appreciate the achievement and foresight of our newly elected President.

Dr. G. S. Arundale, the president of our fourth Conference at Bombay, is always interested in the education of the youth of the country and although his main activities are at present in the political field his interest in the educational welfare of the land is perennial.

Sir P. S. Sivaswami Aiyar, the president of our fifth Conference at Madras, is keenly interested in Moral and Religious Education Section and has sent us a note on the subject from the Hindu point of view.

Lieut. Col. Dr. Sir Zia Uddin Ahmad, the president of our 8th Conference at Lahore, has succeeded in inducing the Central Advisory Board of Education to appoint a Committee of Enquiry on Examinations. The first meeting was held in the last week of October and its report will soon be published.

Prof. S. K. Yognarayan Aiyar of Madras who watches with zeal the activities of the Federation from his retirement, showed great anxiety on the death of Principal P. Seshadri and offered valuable advice with regard to the selection of his successor.

Pandit Ram Narayan Misra, who was the convener of the All Asia Educational Conference at Benares, and has now retired from the principalship of the local D. A. V. College, takes an active interest in the activities of the Federation, offers guidance to the office at Headquarters and presided over the Council meeting at which the planning of the Conference was accomplished.

The chief work of Mr. H. B. Richardson, the President of the Reception Committee of Indore Conference, has continued to be with the Indian Adult Education Association of which he is the honorary treasurer. He was instrumental in getting the work extended, especially in continuing the payment of an honorarium to the South Indian organiser, Mr. P. M. Gopal Krishna, who has done excellent pioneer work; and in arranging for the Indian Adult Education Conference to be held in Indore in collaboration with the All India Educational Conference, both to be under the patronage of His Highness Maharaja Holkar. He has also spent a great deal of time in helping the Indore Adult Education Association to reorganise itself on more practical and effective lines. It is now carrying on both city and rural work with the

help of private and Government funds. Besides these he has done a good deal as Education Minister of Holkar State in laying plans for the reorganisation of all branches of Education in the State of which the necessary reports are awaited.

It is a matter of great regret that our veteran Federationist and Vice-President, Principal K. S. Vakil is retiring from the Principalship of S. M. T. Teachers' College Kolhapur, of which he is the founder and first Principal. The way in which Mr. Vakil devotes himself to educational work is envied by many younger workers. We are quite sure that even in his retirement Principal Vakil will be our guiding star and will not cease working for the Federation.

Prof. Diwan Chand Sharma of Lahore has been writing and speaking on education quite often. Since the death of Prof. Seshadri he has been writing educational notes for the Indian Journal of Education regularly. He has mainly been instrumental in establishing the Punjab Educational Association at Lahore which bids fair to be an important agency for educational propaganda. The Headquarters of the Federation owe a good deal to him for advice, guidance and support given unstintedly and continually. He is the Vice-President of the Council and presides over the Internationalism and Peace Section.

Principal G. D. Sondhi of Lahore is very much interested in Educational Recreation Movement. As the secretary of a Punjab Government Committee to report on the ways and means of providing Recreational facilities for the Town of Lahore he has drafted a bulky report which takes into account the special problems of students and teachers as well. He also gave a talk to the Rotary Club of Lahore on the contribution that students can make to the cultural life of the town. He is strongly of opinion that our Conference should have a section to deal with Recreation.

Prof. A. N. Basu of Calcutta, the Secretary of the New Education Section, has revised the entire primary school syllabus for Calcutta Corporation which has about 35,000 pupils in its schools. He has also edited Adam's Reports which have been published by the Calcutta University and well received by reviewers all over the country.

Prof. S. R. Chaturvedi of Lucknow Christian Training College has formulated a series of Attainment Tests in Educational Psychology which have been successfully used by his pupils.

teachers. He has also devised very interesting paper-pencil experiments. He is at present working on curricular studies, some results of which have been published in the Annual number of his College Journal. He is the Secretary of the Moral and Religious Education Section which he is piloting at Indore.

Mrs. K. Rangaswami, the Secretary of the Women's Education Section, has been strenuously working to organise a successful session of her section and has planned an interesting programme for it.

We cannot be too grateful to Mrs. Clarence Gasque whose munificent donation of Rs. 1,000 has helped us to tide over many financial difficulties. She has placed her learning and talents at the service of the Federation as its life member and is here to preside over the Women's Education Section of the Conference. This benevolent lady leads a simple life and is constantly thinking of ways and means of enlightening and educating humanity in the right and correct way of living. She is an acquisition to the cause of education and sincerely loves to work for the moral and spiritual uplift of India which she has made her home for the present.

Prof. J. M. Kumarappa is rendering sterling service to the cause of education through Sir Dorabji Tata Graduate School of Social Work. He is also the editor of the Indian Journal of Social Work which deserves wider publicity and support.

Mr. J. M. Jadhava, the Ex-Director of Military Education, Bihar, has been doing strenuous propoganda, at great personal sacrifice, for the organisation of military studies. He believes in military education for the whole of the country and has been pressing its claim in all directions with boundless energy. He has started a monthly magazine entitled Military Studies which he has been publishing regularly and which deserves patronage at the hands of all our members. He is strongly of opinion that we should have a Military Education Section in our Conference.

Mr. B. Chakravorty of Sitamau has helped in drawing up a new curriculum to give an agricultural and industrial bias to the whole system of village education of the State and is trying to improve its standard. He has been instrumental in establishing small library for rural children in each village school. He has apart a separate section in the library of the High School of

his State for the use of village teachers and has trained them in the use of the Biochemic system of medicine. He was also instrumental in organizing the third Sitamau State Teachers' Conference in April last with Maharaj Kumar Raghunath Singh in the Chair. The State has not only recognized the Conference but has borne all its expenses.

Mr. T. S. Kapur of Amritsar is preparing a comprehensive scheme of industrial education under the auspices of B. K. High School Trust.

Principal K. V. Phadke of Khairabad has been the founder of the Children's Movement in U. P. and has urged Municipal Boards to provide Children's Parks fitted with recreational apparatus.

Mr. S. N. Pandia of Aaklojankk and Aakloj Academy has revised the rules of his organisation which is meant for teachers, journalists and scholars interested in cultural, commercial, scientific technical education. He has done considerable propaganda in bringing the work of the Federation to the notice of the public.

Mr. Shukdeva Thakur of Buxar has assisted in organising an experimental Hindi-Sanskrit Primary School with a pre-school section at Hulas in Bhagalpur district. He has introduced Students' Record Cards in his High School at Buxar in place of testimonials. He has published his educational essays in book form in Hindi entitled Panchamrit which has been very well received in the press. He presided over the fifth annual conference of the Buxar Teachers' Union in November last, which has appointed a committee to investigate into the nature and adequacy of the training given to primary school teachers in Bihar and the reliability of the Elementary Training Examination.

Mr. S. P. Singh of Pakur is an active member of Behar Teachers' Association who made a tour of some parts of his province when he gave talks on education. He also led parties of his students in a campaign against illiteracy and stimulated interest in physical training. He has explained the aims and objects of the Federation during his tours and has brought the Indian Journal of Education to the notice of many.

Prof. D. B. Kothiwale of Kandivali has assisted, in training 70 graduates as teachers of physical education through his

Training Institute, in organising Health Week Demonstration, Exhibition and Scout Camp for them. He actively participated in the 12th All Maharashtra Physical Education Conference held at Jalgaon with Rt. Hon'ble Dr. M. R. Jayakar in the chair. He visited several places and institutions and gave addresses on Physical Education.

Mrs. Yamunabai Hirlekar has re-entered the teaching profession and is now the Principal of the Girls' High School, Andheri. She has been appointed a member of the Adult Education Committee established by the Government of Bombay to function for three years.

Mr. C. Ranganatha Aiyangar of Gooty is a life member of the Federation which he has been supporting constantly and persistently. He attends our Conference regularly and is an active member of provincial and local associations.

Mr. T. P. Srinivasavardan is the secretary of the South India Teachers' Union and has done a lot of educational propaganda among District Teachers' Guild Conferences of the Province of Madras.

Mr. A. R. Nerayanpai of T. D. High School Cochin has been running the Gosri Scout Club with credit of distinction in spite of the war scare and panic prevailing there.

Resolutions

Owing to the war situation and disturbed political condition of the country I have had practically no response to the resolutions passed last year and hence express my inability to present to you a summary of our responses.

Indian Journal of Education

We are deeply indebted to Mr. Ram Swarup Gupta, the Manager of Agarwal Press, Allahabad, who is also a life member of the Federation, for publishing the Indian Journal of Education during 1941 and 1942 at his own risk and at great loss. Owing to the shortage of paper and increase in the cost of printing, the Journal is facing a crisis which may not be survived until and unless all who are interested in this work help it.

Conference Reports

The Lucknow Conference Report of 1939 has been published by Messrs Ram Naran Lal Publishers and Booksellers, Allahabad

and can be had from them for Rs. 2/8 net. The Udaipur Conference Report of 1940 has not yet been published by the Reception Committee. The printing of Srinagar Conference Report of 1941 was entrusted to the Press in July under the instruction of the Headquarters. The Press has been able to print a few forms only and has given up printing owing to shortage of paper. Unless arrangement is made for the supply of paper the Press is unable to complete its printing.

The Secretary's Office

The Headquarters had been managing the office upto 1941 any how at the residence of the Secretary with a type-writer, a few pieces of furniture and a part time clerk. A room has been rented now to accomodate the office and we have to pay for light as well. I appeal to the Council to increase our strength by helping us to enroll large numbers of Individual Members so that we may have enough to meet the current and recurring expenses of the office at Headquarters.

Conclusion

In the end I have to express my appreciation of the work of Prof. D. K. Sakhwalkar, the Auditor, and Prof. M. L. Misra of Agra without whose active help the Headquarters would have been helpless. My indebtedness to Mr. A. P. Khattry, the assistant secretary, is very great as he had to manage the office, the Accounts and the organisation unaided owing to my continued ill health during the greater portion of the year.

THE IMPORTANCE OF RELIGION.

The greatest bestowal of God in the world of humanity is religion; for assuredly the divine teachings of religion as above all other sources of instruction and development of man. Religion confers upon man eternal life and guides his footsteps in the world of morality. It opens the doors of unending happiness and bestows everlasting honor upon the human kingdom. It has been the basis of all civilization and progress in the history of mankind.

—'Abdul-Baha'.

FINANCIAL STATEMENTS 1942

I. Federation Account

(From 1st January, 1942 to 20th December 1942)

Income.	Rs. a. p.	Expenditure.	Rs. a. p.
1. Balance on 1st Jan. '42. ...	290 9 7	1. Dues of the World Federation of Education Associations... ..	100 0 0
2. Arrears of Subscription. ...	20 0 0	2. Dues of Educational Press Association ...	20 0 0
3. Admission fees ...	50 0 0	3. Bulletin of Reports	60 0 0
4. Annual Subscription (Associations) ...	235 4 0	4. Postage and Registration ...	441 5 6
5. Annual Subscription (Individuals) ...	335 0 0	5. Printing and Duplicating with paper	113 13 0
6. Interest on Permanent Fund ...	370 2 0	6. Clerk's Salary ...	238 11 0
6. Interest from Post Office ...	28 8 7	7. Expenditure on Committees ...	7 2 0
8. Sale of old Reports and Journals	33 3 0	8. Tennis Tournament Prizes ...	33 0 0
9. Life Membership fee ...	172 0 0	9. Stationery ...	115 8 6
10. Miscellaneous ...	1 0 0	10. Telegrams ...	6 7 0
11. Annual Subscription advance for 1943... ..	15 0 0	11. Maintenance Charges of Typewriter ...	12 0 0
12. For printing charges of Srinagar Conference Report (Contribution from Reception Committee)	600 0 0	12. Rent and Light Charges ...	96 0 0
		13. Transfer of Life-membership fee to Endowment Fund	172 0 0
		14. Transfer of Printing charges of Srinagar Conference Report to Endowment Fund	600 0 0
		15. Miscellaneous ...	33 2 6
Total ...	2,150 11 2	Total ...	2,049 1 6
		By Balance ...	101 9 8
Grand total ...	2,150 11 2	Grand Total ...	2,150 11 0

N. B.—(1) The details of Government Securities are :—

4½% Government Securities (1960-70) of the Nominal Value of Rs 9,400 in custody with the Accountant General, Posts and Telegraphs.

(2) Rs. 5-14-0 has been deducted by the Post Office as Income-tax on the Interest of Permanent Fund. Refund has to be claimed from the Income-tax Department.

Checked and found correct
(Sd.) D. K. SAKHWALKAR,
Hony. Auditor
21st December, 1942.

(Sd.) D. P. KHATTRY,
Hony. Secretary,
All India Federation of Educational
Associations.

P. O. Box No. 52, Cawnpore.
20th December, 1942.

II, Endowment Fund Account

(From 1st January, 1942 to 20th December, 1942)

Income.	Rs. a. p.	Expenditure.	Rs. a. p.
1. Balance on 1st January, 1942 ...	3,603 13 9	1. Purchase of 4% 1960-70 Government Securities of the Nominal value of Rs. 3,000 ...	3,314 4 4
2. Deposit of World Federation dues for 1942-43 ...	100 0 0	(Towards Permanent Fund.)	
3. Deposit of Dues of Educational Press Association of America ...	20 0 0		
4. Transfer of Life Membership fee from Federation Account of 1942 ...	172 0 0		
5. Refund of the value of Draft from Chartered Bank of India for World Federation dues for 1940-41 ...	98 12 0		
6. Deposit of Printing Charges of Srinagar Conference Report received from Reception Committee ...	600 0 0		
Total ...	4,594 9 9	Total ...	3,314 4 4
		By Balance ...	1,280 5 5
Grand Total ...	4,594 9 9	Grand Total ...	4,594 9 9

N. B.—(1) The Endowment Fund is Rs. 371-9 5.

(2) World Federation and Press Association Dues to be paid after the War for 1940-41, 1941-42 and 1942-43 is Rs. 308-12-0.

(3) Rs. 600 are in deposit for the printing charges of the Srinagar Conference Report.

Checked & Found Correct
(Sd.) D. K. SAKHWALKAR,
M.A., B. COM., LL.B.
Hony. Auditor,
21st December, 1942.

(Sd.) D. P. KHATTRY,
Hony. Secretary.
20th November, 1942.

APPROVED BUDGET FOR 1943

Income.		Rs. a. p.		Expenditure		Rs. a. p.	
1.	Balance on 21st December, 1942	101	9 8	1.	Dues of the World Federation ...	100	0 0
2.	Arrears of Subscription ...	70	0 0	2.	Bulletin of Reports	150	0 0
3.	Admission Fees...	25	0 0	3.	Postage of Registration ...	450	0 0
4.	Annual Subscription (Associations)	330	0 0	4.	Printing and Duplicating with paper	160	0 0
5.	Annual Subscription (Individuals)	450	0 0	5.	Clerk's Salary ...	300	0 0
6.	Interest from Permanent Fund ...	376	0 0	6.	Expenditure on Committees ...	66	0 0
7.	Interest from Post Office ...	10	0 0	7.	Tennis Tournament Prizes ...	35	0 0
8.	Sale of old Reports ...	20	0 0	8.	Telegrams ...	10	0 0
9.	Life Membership fee ...	150	0 0	9.	Maintenance charges of Type-writer ...	12	0 0
10.	Donations ...	300	0 0	10.	Rent and Light Charges ...	120	0 0
11.	Miscellaneous ...	9	0 0	11.	Transfer of Life membership fee to Endowment Fund	150	0 0
Total		1,841	9 8	12.	Miscellaneous ...	40	0 0
Grand Total		1,841	9 8	13.	Purchase of Almirah ...	100	0 0
				Total		1,693	0 0
				By Balance		148	9 8
				Grand Total		1,841	9 8

(Sd.) D. P. KHATTRY,
Honorary Secretary.

All India Federation of Education Associations.

P.O. Box No. 52, Cawnpore.

27th December, 1942.

AD HOC COMMITTEES FOR 1943

I. Peace Readers Committee

Objects :—(1) To prepare the manuscript of a Reader for Schools with the aim of promoting peace, human brotherhood and international goodwill. (2) To arrange for its publication, when approved by the Council, with some publishing firm on royalty basis.

PERSONNEL :

1. Diwan Chand Sharma, M. A., IA Court Street, Lahore. (Convener).
2. Dr. Mohan Singh Mehta, M. A., Ph. D., LL. B., Bar at-Law, President, Vidya Bhawan, Udaipur.
3. Ram Narain Misra, B. A., P. E. S. (Retd), Kalbhairava, Benares City.
4. Dr. P. Rozdan, M. A., Ph. D., B.H.U. Teachers' Training College, Kamacha, Benares City.
5. K. L. Shrimali, M. A., B. T., Principal, Vidya Bhawan, Udaipur.
6. A. C. Subrahmaniam, M. A., Professor of English, Annamalai University, Annamalaiagar. (South India).
7. A. J. Shaw, M. A., Head of the Department of Civics, Lucknow Christian College, Lucknow.
8. Ram Chandra Shukla, M. A., L. T., Principal, Kanyakubja Intermediate College, Cawnpore.
9. S. K. Roy, M. A., P. O. Kanke, Ranchi.

II. National Education Committee

*Object :—*To explain and popularise the Federation scheme of National Education in each province.

PERSONNEL :

1. K. S. Vakil, M. Ed., F. R. G. S., Principal, S. M. T. Teachers' College, Kolhapur. (Convener).
2. N. L. Kitroo, B. A., B. T., P. W College, Jammu, (Kashmir State).
3. A. N. Basu, M. A., Head of Teachers' Training Department, Calcutta University, Calcutta.
4. S. R. Bhise, B. A., Principal, S. P. Hakimji High School, Bordi, Bombay.
5. Harbhai Trivedi, Principal, Home School, Hili Drive, Bhavnagar (Kathiawar).
6. N. Kuppuswami Aiyangar, M. A., L. T., 214, East Uttra Veedi, Srirangam (S. I.).
7. K. T. Shah, B. Sc., Bar-at-Law, Malhav Nivas, Laburnum Road, Gamdevi, Bombay 7.
8. Diwan Chand Sharma, M. A., IA Court Street, Lahore.

III. Insurance and Cooperative Organisation Committee

Objects :—To examine in detail the following resolutions and to submit its report to the Executive meeting for its consideration : (1) That the Council set up a cooperative organisation for the benefit of the teachers and schools all over the country. (2) That the Council set up a system of Insurance for teachers in recognised institutions all over the country.

PERSONNEL :

1. K. T. Shah, B. Sc., Bar-at-Law, Madhav Nivas, Laburnum Road, Gamdevi, Bombay 7. (Convener).
2. S. P. Bhargava, M. A., Director of Education, Alwar State, Alwar.
3. C. Ranganatha Iyengar, M. A., L. T., L. M. High School, Gooty. (S. I.).

IV. University of Agriculture Committee

Objects :—To explore the desirability and possibility of establishing a University of Agriculture of Federal Type for the States of Rajputana, Central India and Gwalior to confer degrees and give training in different institutions such as The Institution of Plan Industry, Indore, and such other agricultural institutions as the States may have or may like to bring into existence.

PERSONNEL :—

1. Rao Bahadur Sardar M. V. Kibe, M. A., M. R. A. S., Sarswati Niketan, Indore. (Convener).
2. Rt. Hon'ble Dr. M. R. Jayakar, P. C., D. Litt., Ashrama, Winter Road, Malabar Hill, Bombay, 6.
3. Pandit Iqbal Nurain Gurtu, M. A., LL. B., Pro-Vice-Chancellor, Hindu University, Benares.
4. Dr. Kewal Motiwanji, Ph. D., A. M., C/o The Theosophical Society, Adyar (Madras).
5. E. C. Marchant, M. A., Principal, Daly College, Indore.
6. N. S. Subba Rao, M. A., Bar-at Law, Head of Economics Department, Allahabad University, Allahabad.
7. Dewan Bahadur Sir T. Vijayaraghavacharya, M. B. E., Prime Minister, Udaipur. (Rajputana).
8. Lieut. Colonel Dr. Sir Zia Uddin Ahmad, Kt., C. I. E., Ph. D., D. Sc., Vice-Chancellor, Muslim University, Zia Manzil, Aligarh.
9. F. G. Pearce, M. A., Principal, Scindia School, Fort, Gwalior.
10. C. V. Chandrasekharan, M. A., Pro-Vice-Chancellor, Travancore University, Trivandrum. (South India).
11. Dr. Syed Husain, M. Sc., Ph. D., Registrar, Csmatia University, Hyderabad-Dn.
12. V. G. Dani, M. A., Deputy Inspector General of Education, Gwalior.

13. H. B. Richardson, M. A., Education Minister, Indore. (C. I.)
14. Rao Bahadur V. A. Tamhane, M. Sc., M. Ag., I. A. S (Retd.),
Director of The Institute of Plant Industry, Indore. (C. I.)

CONSTITUTION COMMITTEE FOR 1943

*Objects:—*To consider and recommend changes in the Constitution of the Federation if necessary.

PERSONNEL :

1. Pandit Amaranatha Jha, M. A., F. R. S. L., Vice-Chancellor,
Allahabad University, Allahabad. (Convener).
2. D. P. Khattry, Post Box No. 52, Cawnpore. (Secretary).
3. Diwan Chand Sharma, M. A., I A Court Street, Lahore.
4. A. N. Basu, M. A., T. D., Head of Teachers' Training Department,
Calcutta University, Calcutta.
5. N. Kuppuswami Aiyangar, M. A., L. T., 214, East Uttra Veedi,
Srirangam. (S. I.)
6. Miss Qamar Jahan Jafar Ali, Head of Montessori Department,
Muslim University High School, Aligarh.
7. K. T. Shah, B. Sc., Bar-at-Law, Madhav Nivas, Laburnum Road,
Gamdevi, Bombay 7.
8. M. S. Sabhesan, M. A., Madras Christian College, No. 4 Nalla-
thambi Mudali Street, Madras.

INDIAN JOURNAL OF EDUCATION 1943

- (i) *Managing Editor:—*D. P. Khattry, Post Box No. 52, Cawnpore.
- (ii) *Publishers:—*Agarwal Press, Sheo Charan Lal Road, Allahabad.
- (iii) *Advisory Editorial Board:—*
 1. Pandit Amaranatha Jha, M. A., F. R. S. L., Vice-Chancellor,
Allahabad University, Allahabad.
 2. K. S. Vakil, M. Ed., F. R. G. S., Principal, S. M. T. Teachers'
College, Kolhapur.
 3. Diwan Chand Sharma, M. A., I A, Court Street, Lahore.
 4. Ram Narain Misra, B. A., P. E. S. (Retd.), Kalbhairava, Benares
City.
 5. Mrs. Clarence Gasque, C/o Messrs Thomas Cook and Sons,
Bombay.
 6. C. Krishnaswami Rao, B. A., Government High School, Madhugiri.
(Mysore State).
 7. K. T. Shah, B. Sc., Bar-at-Law, Madhav Nivas, Laburnum Road,
Gamdevi, Bombay 7.
 8. S. P. Bhargava, M. A., Director of Education, Alwar State, Alwar.
 9. C. Ranganatha Iyengar, M. A., L. T. L. M. High School, Gooty.
(S. I.).

COMMITTEES OF SECTIONS FOR 1943

Objects:—To make surveys, to hold enquiries, to make researches and experiments, to publish literature, to help and encourage the workers and to co-ordinate all the work being done in different parts of the country, with regard to the subject allotted.

I. Childhood and Home Education Committee

1. K. L. Shrimali, M. A., B. T., Principal, Vidya Bhawan, Udaipur (Rajputana). (*Secretary*).
2. Mrs. Hannah Sen, Directress, Lady Irwin College for Women, New Delhi.
3. Mrs. Tarabai Modak, Uma Sadan, Hindu Colony, 4th Lane, Dadar, Bombay.
4. Miss Qamar Jahan Jafar Ali, Zahur Ward, Muslim University, Aligarh.
5. H. P. Maiti, M. A., 1 Karbala Tank Lane, P. O. Beadon Street, Calcutta.
6. Dr. Inder Sen, M. A., Ph. D., Hindu College, Delhi.
7. A. C. Subrahmanyam, M. A., L. T., Lecturer in English, Annamalai University, Annamalainagar (South India).
8. V. B. Gupta, B. A., LL. B., 12 Lawrence Road, Amritsar.
9. Mrs. Saroj Yodh, C/o Dr. Yodh, Napean Sea Road, Bombay.
10. S. R. Chaturvedi, M. A., T. D., 3 Ganeshganj, Arya Samaj Mandir Road, Lucknow.
11. Miss Mahmooda Ahmad Ali, Headmistress, 'Women Teachers' Training School, Srinagar (Kashmir).
12. Mrs. L. Winifred Bryce, M. A., Ph. D., Indore Christian College, Indore, C. I.

II. Primary and Rural Education Committee

1. Sardar A. T. Mukherjee, M. Sc., M. R. A. S., Headmaster, Hindu High School, Nabdwip (Bengal). (*Secretary*).
2. Abdus Salam Siddiqi, B. A., LL. B., Director, Editor, Education Department, Bhopal.
3. N. L. Kitroo, B. A., B. T., Professor, Prince of Wales College, Jammu (Kashmir State).
4. D. V. Kulkarni, M. A., B. T., Pramukh Sanchalak, Education Department, Aundh (Satara).
5. Rai Bahadur Pandit Ram Saran Misra, M. A., L. T., Civil Lines, Fyzabad.
6. Mrs. K. H. Jamkhandi, B. A., B. T., T. Ed., Asst. Inspectress of Girls' School, Southern Division, Dharwar.

7. Anand Bihari Lal Mathur, B. Com., C. T., Sub-Deputy Inspector of Schools, Etawah.
8. Vitasta Prasad Fida, B. A., Dayal Singh High School, Lahore.
9. J. H. Trivedi, B. A., Principal, M. K. N. Bhatia High School, Hornby Road, Bombay.
10. B. Chakravarty, Headmaster, Shree Ram High School, Sitamau, (Central India).
11. Ram Rup Prasad, Headmaster, Marwari High School, Muzaffarpur. (B. N. W. Ry).
12. S. P. Bhargava, M. A., Director of Education, Alwar (Rajputana).
13. R. P. Pandya, B. Sc., T. D., Principal, Training School for Men, Opposite Lehipura P. O., Baroda.

III. Secondary Education Committee

1. S. Natarajan, B. A., L. T., Headmaster, St. Gabriel's High School, Broadway, Madras. (*Secretary*).
2. C. S. Vajpai, M. A., L. T., Headmaster, S. S. Vidyamandir High School, Allahabad.
3. Ram Swarup Sharma, B. A., L. T., Headmaster, Government High School, Fatehgarh.
4. Vitasta Prasad Fida, B. A., Dayal Singh High School, Lahore.
5. S. R. Chaturvedi, M. A., T. Dip, 3 Ganesh Ganj, Arya Samaj Mandir Road, Lucknow.
6. Prabhash Chandra Gupta, M. A., L. T., Government Jubilee Inter College, Lucknow.
7. N. G. Naralkar, M. A., Superintendent, N. M. V. High School, Poona.
8. A. E. Foot, M. A., Principal, Doon Intermediate College, Dehra Dun.
9. P. K. De Sarkar, M. A., Headmaster, Bholanath Bisheshwar Academy, Rajshahi (Bengal).
10. K. Vishwanathan, Shri Pratap High School, Bansda (Surat).
11. P. Bhatia, B. A., S. T. C., L. R., D. A. V. School, Princess Street, Karachi.
12. Dr. H. R. Divekar, M. A., D. Litt., Odak Vaidya's House, Chhatri Bazar, Lashkar, Gwalior.
13. Ram Rup Prasad, Headmaster, Marwari High School, Muzaffarpur. (B. N. W. Ry).
14. C. Krishnaswami Rao, B. A., Government High School, Madhugiri (Mysore State).
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9. G. M. Jadhav, Ex-Director, Military Education, Sivaji Road, Baroda.
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8. S. C. Kapoor, M. A., B. Ed., P. E. S., Principal, Government Intermediate College, Almora.
9. N. L. Kitroo, B. A., B. T., Professor, Prince of Wales College, Jammu (Kashmir State).
10. Habibul Rahman, M. A., Principal, Teachers' Training College, Ajmer.
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13. M. S. Mirza, M. A., Principal, Osmania Training College, Hyderabad-Deccan.
14. R. P. Pandya, B. A., T. D., Principal, Training School for Men, Baroda.
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16. Austin David, M. A., L. T., Lecturer, Lucknow Christian Training College, Lucknow.
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11. Satrugna Prasad Sinha, Pakur Raj H. E. School, Pakur (S. P.), Bihar Province.
12. K. T. Shah, B. Sc., Bar-at-Law, Madhav Nivas, Laburnum Road, Gamdevi, Bombay.

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40. S. L. Taskar, B. A., B. T., R. M. Bhatt High School, Parel, Bombay 12.
41. Rai Sahib Manindra Chandra Mukerjee, Feni H. E. School, Feni, Noakhali (Bengal).

42. K. Sankaranarayana Aiyar, M. A., L. T., Lecturer, Training College, Trivandrum (S. I.).
 43. R. P. Pandya, B. A., B. Sc., T. D., Principal, Training School for Men, Baroda.
 44. Dr. Mohan Singh Mehta, M. A., LL. B., Ph. D., Bar-at-Law, President, Vidya Bhawan, Udaipur. (Rajputana).
 45. Miss Qamar Jahan Jafar Ali, Head of Montessori Department, Muslim University High School, Aligarh.
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 47. Ram Chandra Shukla, M. A., L. T., Principal, Kanya Kubja Inter. College Cawnpore.
 48. Ranganatha Iyengar, M. A., L. T., L. M. High School, Gooty, (S. I.).
 49. H. B. Richardson, M. A., Education Minister, Holkar State, Indore.
 50. Abdus Salam Siddiqi, B. A., LL. B., Director, Education Department, Bhopal.
 51. N. S. Hadas, Superintendent, Sule High School, Nagpur.
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TEACHERS WILL DO THEIR PART.

Willard E. Givens, Executive Secretary, National Education Associations: "School in our democracy are supported by the people in order that each child may have the opportunity to fully develop his particular talents. Teachers throughout our country are assuming their new wartime duties with cool determination and calm resolution to preserve those things for which we are fighting. Teachers are not unmindful that it is their urgent duty—their patriotic service—to maintain undiminished for each child his birthright to an education which will fit him for active, alert citizenship in the kind of government we are pledging our all to preserve. Teachers will do their part."

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1. A. R. Wadia, B. A. (Cantab.), Bar-at-Law, Director of Public Instruction, Bangalore (Mysore State) (1925).
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3. Dr. G. S. Arundale, M. A., LL. B., President, Theosophical Society, Adyar, Madras. (1928).
4. Sir P. S. Sivaswamy Aiyer, B. A., B. L., C. I. E., K. C. S. I., "Sudharma", Edward Elliot Road, Mylapore, Madras. (1929).
5. Sir S. Radhakrishnan, Kt., M. A., D. Litt., Vice-Chancellor, Hindu University, Benares. (1930, 1939).
6. N. S. Subba Rao, M. A., Bar-at-Law, Head of Economics Department, University of Allahabad, Allahabad. (1931).
7. Lt. Col. Dr. Sir Zia Uddin Ahmad, Kt., C. I. E., Ph. D., D. Sc., M. L. A., Vice-Chancellor, Muslim University, Zia Manzil, Aligarh. (1932).
8. Rao Bahadur Thakur Chain Singh, M. A., LL. B., Pokran House Jodhpur. (1934).
9. Dr. Shyama Prasad Mookerjee, M. A., B. L., D. Litt., Bar-at-Law, 77, Ashutosh Road, Calcutta. (1935).
10. Pandit Iqbal Narain Gurtu, M. A., LL. B., Pro-Vice-Chancellor, Benares Hindu University, Benares. (1936).
11. Dr. C. R. Reddi, M. A., (Cantab.), D. Litt., M. L. C., Vice-Chancellor, Andhra University, Waltair. (1937).
12. Dewan Bahadur Sir T. Vijayaraghavacharya, M. B. E., Prime Minister, Udaipur, (Rajputana). (1938).
13. Pandit Amaranatha Jha, M. A., F. R. S. L., Vice-Chancellor, Allahabad University, Allahabad. (1941).
14. The Right Hon'ble Dr. M. R. Jayakar, P. C., D. Litt., Ashrama, Winter Road, Malabar Hill, Bombay 6. (1942).

Note:—The late Mr. P. Seshadri presided in 1925 at Cawnpore, the late Dr. Ross Masood presided in 1933 at Karachi and the late Dr. Sir Shah Sulaiman presided in 1940 at Udaipur.

II. Chairmen or Conveners of Reception Committees Under Para VII (e)

15. D. P. Khattri, B. A., L. T., Headmaster, Pt. Prithvi Nath High School, Cawnpore. (1925).
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18. Ram Narayan Misra, B. A., P. E. S. (Retired), Kalbhairava, Benares City. (1930).

19. C. Krishnaswami Rao, B. A., Government High School, Madhugiri (Mysore State). (1931).
20. Diwan Bahadur Raja Narendra Nath, M. A., "Fairfields", Ferozepur Road, Lahore. (1932).
21. Jamshed N. R. Mehta, Ex-President, Karachi Municipality, Karachi. (1933).
22. Dr. Zakir Husain, M. A., Ph. D., Principal, Jama Millia Islamia, Delhi. (1934).
23. M. B. Niyogi, M. A., LL. M., Judge, High Court, Nagpur. (1935).
24. Rao Bahadur L. B. Mulye, B. A., Ex-Minister, Gwalior State, Lashkar, Gwalior. (1936).
25. Sanat Kumar Roy Choudhary, M. A., B. L., Ex-Mayor of Calcutta Corporation, 9, William's Lane, Calcutta. (1937).
26. Sir V. N. Chandavarkar, B. A. (Cantab.), Bar at-Law, Malabar Hills, Bombay. (1938).
27. Dr. Rai Rajeshwari Bali, B. A., O. B. E., D. Litt., Fyzabad Road, Lucknow. (1939).
28. K. G. Saiyidain, B. A., M. Ed., Director of Education, Srinagar (Kashmir). (1941).
29. H. B. Richardson, A. B. (Princeton), M. A. (Cantab.), Minister of Education, Indore C. I. (1942).

Note :—The late Principal G. C. Bose was the Chairman of Reception Committee at Calcutta in 1927 while the late Principal M. R. Paranjpe of Poona was the Convener of Reception Committee at Bombay in 1928. Diwan Bahadur Sir T. Vijayaraghavacharya (No. 12) was the Chairman of the Reception Committee at Udaipur in 1940.)

III. All Bengal College and University Teachers' Association

30. Devaprashad Ghosh, Principal, Carmichael College, Rangpore (Bengal)
31. Rajkumar Chakarabarti, Professor, Bangabasi College, 3A, Amherst Street, Calcutta.
32. H. P. Maiti, Professor, University College of Science, 1, Karbala Tank Lane, P. O. Beadon Street, Calcutta.
33. Ajit Kumar Banerjee, Professor, Teachers' Training Department, University of Calcutta, Calcutta.
34. Ranani Mohan Roy, M. Sc., Professor, Ripon College, 24 Harrison Road, Calcutta.

IV. All Bengal Teachers' Association

35. Rai Saheb Manindra Chandra Mukherjee, Headmaster, Feni H. E. School, Feni, Noakhali (Bengal).
36. P. K. De Sarkar, M. A., Headmaster, Bhola Nath Bishwas Hindu Academy, P. O. Ghoramara, Rajshahi (Bengal).
37. Jogesh Chandra Sen, B. A., 61, Sabeksarfatgunj, Faridabad, Dacca.
38. Abani Bhushan Mukherjee, M. A., Headmaster, Jemy, Bangora, Tippera (Bengal).

39. Santipada Chatterjee, B. A., B. T., Headmaster, Kulti H. E. School, Kulti, Burdawan (Bengal).

V. Bihar & Orissa Secondary School Teachers' Association

40. Ramrup Prasad, Headmaster, Marwari High School, Muzaffarpur. B. N. W. Ry.
 41. J. Chattopadhyaya, Headmaster, K. M. High School, Jameshedpur.
 42. Satrugna Prasad Singh, Pakur Rai H. E. School, Pakur (S. P.) Bihar.
 43. A. K. Mohd. Ashraf, Headmaster, M. A. A. School, Patna City.
 44. Kapildeo Narayan, Headmaster, Miller High School, Patna P. O.

VI. U. P. Secondary Education Association

45. Thakur Lautu Singh Gautama, M. A., L. T., U. P. Kshatriya Inter. College, Benares.
 46. Amar Nath Gupta, M. A., L. T., Principal, S. D. Inter. College, Muzzaffarnagar.
 47. R. C. Bhargava, B. A., L. T., Principal, Kishori Raman College, Muttra.
 48. A. S. Sinha, M. A., L. T., Vice-Principal, D. A. V. College, Dehra Dun.
 49. P. D. Gupta, M. A., Principal, N. R. E. C. Inter. College, Khurja.

VII. U. P. Adhyapak Mandal

50. Pandit Hanuman Chaube, Headmaster, Middle School, Chaubepur (Benares).
 51. Vigyanratna Jagdeva Singh, Visharad, Middle School, Madiahun, Jaunpur Dt.
 52. Harishchandra Sharma, Baghpat (Meerut).
 53. Ram Chandra Lal, Vernacular Middle School, Chazipur City.
 54. Hari Charan Lal, Kachaur, Mirzapur Dt.

VIII. Federation of Recognised Educational Institutions of C. P. and Berar

55. N. L. Inamdar, M. A., New High School, Amraoti.
 56. S. L. Pandharipande, M. A., Principal, City College, Nagpur.
 57. N. S. Hadas, Superintendent, Sule High School, Nagpur.
 58. D. K. Garde, Professor, City College, Nagpur.
 59. J. Yoganandam, Principal, Chhattisgarh College, Raipur.

IX. South India Teachers' Union

60. N. Subramanya Iyer, B. A., L. T., P. S. High School, Mylapore, Madras.
 61. M. S. Subhesan, M. A., President, South India Teachers' Union, 520, High Road, Triplicane, Madras.
 62. S. Natarajan, B. A., L. T., Headmaster, St. Gabriel's High School, Broadway, Madras.
 63. C. Ranganatha Iyengar, M. A., L. T., London Mission High School Gooty (Anantpur).

64. M. S. Kotiswaran, B. A., L. T., Headmaster, Devasthanam High School, Tirupathi (Chittoor Dt.).

X. Sind Secondary Teachers' Association

65. G. W. Jog, B. A., B. T., C/o N. J. High School, Karachi.
 66. P. Bhatia, B. A., S. T. C., L. R. D. A. V. School, Princess Street Karachi.
 67. Miss R. D'Costa, St. Patrick's High School, Karachi.
 68. Behram S. Rustomji, B. A., T. D., L. C. P., M. R. S. T., B. V. S. Parsi High School, Victoria Road, Karachi.
 69. M. Murti, B. A., B. T., City High School, Karachi.

XI. Association of Heads of Recognised High Schools, Karachi

70. S. Balwant Singh Lalia, M. Sc. (Hons.), B. T., Principal, Khalsa High School, Karachi.
 71. A. M. Kewalramani, Principal, The Premier High School, Burns Road, Karachi.
 72. M. L. Chablani, Principal, H. L. Chablani Model High School, Karachi.
 73. M. M. Gidwani, Principal, H. N. Academy, Karachi.
 74. Chandiram B. Advani, Principal, W. B. High School, Karachi.

XII. Bombay Provincial Secondary Teachers' Federation

75. K. T. Shah, B. A., B. Sc., Bar-at-Law, Madhav Nivas, 8 Laburnam Road, Gamdevi, Bombay 7.
 76. S. L. Taskar, B. A., B. T., R. M. Bhätt High School, Parel, Bombay 12.
 77. S. U. Shukla, M. A., (Cantab.), T. D., Bar-at-Law, Principal, Hansraj Morarji Public School, The Cliflet, Warli, Bombay 18.
 78. K. R. Bhatt, M. A., B. T., Shri Cutchi V. O. J. Pathshala, Samuel Street, Bombay 9.
 79. B. S. Pitale, M. A., 18 Karelwadi, Thakurdwar, Bombay.

XIII. The Bombay Secondary Teachers' Association.

80. C. A. Christie, B. A., B. T., Robert Money High School, Proctor Lane, Grant Road, Bombay 7.
 81. B. Abreo, B. A., B. T., Robert Money High School, Proctor Lane, Grant Road, Bombay 7.
 82. A. L. Mazumdar, B. A., S. T. C., Bharda New High School, Wandby Road, Bombay.
 83. H. T. Nanavatty, Fellowship High School, Gowalia Tank, Bombay.
 84. I. G. Rangnekar, D. G. T. High School, Vithalbhai Patel Road, Bombay.

XIV. Mysore State Education League.

85. K. S. Acharlu, M. A., B. T., Secretary, Text Book Committee, D. P. I's Office, 534, 17th, Cross Road, Malleswaram, Bangalore (Mysore State).

86. Dr. K. R. Ramaswami, M. A., D. Litt., M. Ed., Headmaster, Fort High School, Bangalore City (Mysore State).
87. N. S. Venkatram, M. Sc., Government High School, Tumkur (Mysore State).
88. C. Rangachar, M. Ed., Asst. Professor of Education, Teachers' College, Mysore University Mysore.
89. Miss K. White, B. A., L. T., Superintendent, Vani Vilas Institute, Bangalore City (Mysore State).

XV. Nutan Bal Shikshan Sangh.

90. Mrs. Saraladevi Sarabhai, "The Retreat," Shahibag, Ahmedabad.
91. Mrs. Tarabai Modak, 118, Hindu Colony, Dadar, Bombay.
92. Chandu Lal Mohan Lal Zaveri, 69, Marine Drive, Bombay.
93. Mrs. Sarojben Yodh, Samudra Villa, Dorabsha Road, Napean Sea Road, Bombay.
94. Narendra Gijubhai Badbeka, Krishnanagar, Plot 1514, Bhavnagar (Kathiawar).

XVI. The Kolhapur Secondary Teachers' Association.

95. D. D. Kinikar, B. A., B. T., Headmaster, S. D. F. High School, Kolhapur.
96. A. V. Joshi, B. Sc., B. T., Headmaster, Private High School, Kolhapur.
97. M. D. Joshi, B. A., S. T. C., Superintendent, City High School, Kolhapur.
98. A. D. Deshpande, B. A., LL. B., B. T., Headmaster, New High School, Kolhapur.
99. G. S. Upalekar, M. A., LL. B., Headmaster, Vidya Peetha, Kolhapur.

XVII. The Indore Educational Association.

100. Rao Bahadur Sardar M. V. Kibe, M. A., M. R. A. S., Saraswati Niketan, Indore.
101. J. J. Anukoolam, M. A., T. D. Principal, Malharashram, Indore.
102. K. A. Patwardhan, M. Sc., Daly College, Indore.
103. Sukhchand Jain, M. A., Headmaster, Tilokchand Jain High School, Indore.
104. Madan Singh, M. A., Headmaster, Nandlal Bhandari High School, Indore.

XVIII. The All Gwalior State Teachers' Association.

105. Dr. H. R. Divelar, M. A., D. Litt., Principal, Madhava College, Ujjain.
106. Dr. Y. G. Apte, B. A., L. M. S., Joyendra Ganj, Lashkar, Gwalior.
107. R. S. Rawudikar, M. Sc., Madhava College, Ujjain.
108. P. B. Machwa, M. A., Madhava College Ujjain.
109. B. L. Vajpayee Bhimpure, M. A., LL. B., Janakganj, Lashkar, Gwalior.

XIX. The Punjab Educational Association.

110. Rai Bahadur Lala Sohan Lal, Manager, R. B. Sohan Lal's Training College for Women, Lahore.
111. Dewan Chand Sharma, M. A., 1A, Court Street, Lahore.
112. R. R. Kumaria, M. A., B. T., Lecturer, Central Training College, Lahore.
113. Vitasta Prasad Fida, B. A., Dayal Singh High School, Lahore.
114. Swami Jaggin Nath, M. Sc., Director of Physical Education, Forman Christian College, Lahore.

XX. The Indian Public Schools Conference.

115. A. E. Foot, M. A. Head Master, the Doon School, Dehra Dun (U. P.)
116. C. H. Barry, M. A., Principal, Aitchison College, Lahore (Punjab).
117. T. L. H. Smith-Pearse, M. A., Principal, Rajkumar College, Raipur (C. P.)
118. F. G. Pearce, B. A., Principal, Scindia School, Fort, Gwalior, C. I.
119. E. C. Marchant, M. A., Principal, Daly College, Indore, C. I.

XXI. The Scindia School Teachers' Association, Fort Gwalior.

120. J. N. Dar, B. Com., The Scindia School, Fort, Gwalior.
121. S. P. Sahi, M. A., The Scindia School, Fort, Gwalior.
122. K. C. Shukla, The Scindia School, Fort, Gwalior.

XXII. Cochin Teachers' Association.

123. Dr. C. C. Mathew, M. A., Ph. D., Principal, Government Training Institute, Trichur (Cochin State).
124. D. Harihara Aiyar, B. A. Warrnam Road, Ernakulam (Cochin State).
125. A. Easwaran, M. A., L. T., S. R. V. High School, Ernakulam (Cochin State).

XXIII. Cochin Women Teachers' Association.

126. Mrs. K. M. George, B. A., L. T., Inspectress of Schools, Trichur (Cochin State)
127. Mrs. A. Velayudha Menon, B. A., L. T., Headmistress Girls' High School, Ernakulam (Cochin State).
128. Miss V. K. Dravapathi Amma, B. A., L. T., Headmistress, Victoria Jubilee Girls' High School, Trichur (Cochin State).

XXIV. Bombay North and Suburban Secondary Teachers' Association

129. G. R. Kelkar, B.A., B.T., Subhedar Wada, Kalyan (G. I. P. Rly.)
130. M. L. Joshi, B. Sc., B.T., G. E. I's C. L. Boy's High School, Dadar, Bombay.
131. D. J. Mogre, B.A., LL.B. S.T.C., Kakadwadi, Bombay 4.

XXV. The Dehra Dun Secondary Teachers' Association.

132. Miss Lilawati Jhanwar, M.A., B.T., Vice-Principal, Mahadevi Kanya Pathshala, Dehra Dun.
133. Dr. R. N. Sakseena, M. A., Ph. D., D. A. V. College, Dehradun.
134. Triteni Singh, M.A., D. A. V. College, Dehra Dun.

XXVI. Individual Members Under Para VII (C).

135. S. R. Chaturvedi, M.A., Dip. Ed., 3, Ganeshganj, Arya Samaj Mandir Road, Lucknow.
136. Anathanatha Basu, M.A., T.D., Head of the Teachers' Training Department, Calcutta University, Calcutta.
137. N. Kuppuswami Aiyangar, M.A., L.T., 214, East Uttra Veedi, Srirangam.
138. Mannu Lal Misra, M.A., Senior Lecturer in Mathematics, Agra College, Agra.
139. A. P. Khattri, B. Com., LL.B., Advocate, Post Box No. 52, Cawnpore.
140. Sardar A. T. Mukherjee, M. Sc., M.R.A.S., Headmaster, Hindu High School, Nabdwip (Bengal).
141. Dr. G. F. Andrews, M.A., Ph. D., Senior Director of Physical Education, Saidapet, Madras.
142. G. C. Chatterji, M.A., I.E.S., Principal, Central Training College, Lahore.
143. G. D. Sondhi, M. A., I.E.S., Principal, Government College, Lahore.
144. Dr. Mohan Singh Mehta, M.A., LL.B., Ph. D., Bar-at-Law, President, Vidya Bhawan, Udaipur (Rajputana).
145. T. S. Kapur, B.A., Headmaster, B. K. High School, Chaurasti Attari, Amritsar.
146. Rai Bahadur Pandit Ram Saran Misra M.A., Retired Inspector of Schools, Civil Lines, Fyzabad.

XXVII. Indore Reception Committee under Para VII b).

147. Muntazim Bahadur Miss I. N. Bhagwat, M.A. (Oxon.), Director of School Education, Holkar State, Indore.
148. J. B. Raju, M.A., B. Sc. (Oxon.), Principal, Holkar College, Indore.
149. Rev. A. A. Scott, M.A., Principal Christian College, Indore.
150. Miss A. Bhandarkar, M.A., Principal, Chandravati Mahila Vidyalaya, Indore.
151. K. B. Kocharekar, B.A., Headmaster, Maharaja Shivaji Rao High School, Indore.

XXVIII. Indian States Representative Under Para VII (g).

152. C. V. Chandrasekharan, M. A. (Oxon.), Pro-Vice-Chancellor, Trayancore University, Trivandrum.
153. D. V. Kulkarani, M.A., B.T., Pramukh Sanchalak, Education Department, Aundh (Satara).
154. K. L. Shrimali, M.A., B.T., Principal, Vidyabhawan, Udaipur.

155. K. S. Vakil, M. Ed., I.E.S. (Retd.), Principal, S. M. T. Teachers' College, Kolhapur.
156. N. L. Kitroo, B.A., B.T., Prince of Wales College, Jammu (Kashmir State).
157. Harbbhai Trivedi, Home School, Bhavnagar (Kathiawar).
158. S. P. Bhargava, M. A., Principal, Raj Rishi College, Alwar.
159. Abdus Salam Siddiqi, Director of Education and Secretary, Education Department, Bhopal.
160. K. Sankaranarayana Aiyar, M. A., L. T., Lecturer, Training College, Trivandrum (S. I.).
161. M. S. Mirza, M. A., Principal, Osmania Training College, Hyderabad-Deccan.
162. G. M. Jadhav, Ex-Director of Military Education, Nirvan, Shivaji Road, Baroda.
163. Dr. R. K. Bhan, Army Training School, Srinagar (Kashmir).
164. B. Chakravarty, Headmaster, Shree Ram High School, Sitamau. (Sitamau State).
165. Dr. Syed Husain, M. Sc., Ph. D., Registrar, Osmania University, Hyderabad-Deccan.
166. Radhey Shyam Misra, M. A., Principal, Seth B. G. Poddar Inter. College, Nawalgarh (Jaipur State).

XXIX. Co-opted Members Under Para VII (f)

167. D. K. Sakhwalkar, M. A., B. Com., LL. B., Professor, D. A. V. College, Cawnpore.
168. R. P. Pandya, B. A., B. Sc., T. D., Principal, Training School for men, Baroda.
169. C. S. Vajpai, M. Sc., L. T., Headmaster, S. S. Vidyamandir High School, Allahabad.
170. Ram Chandra Shukla, M. A., L. T., Principal, Kanya Kubja Inter. College, Cawnpore.
171. Mrs. K. Rangaswami, M. A., C/o Prime Minister's House, Udaipur.
172. D. R. Kishore, Headmaster, Rural School, Tilothu (Shahabad, Behar).
173. Lala Brij Lal, Inspector of Aryan School, Lahore.
174. A. C. C. Hervey, M. A., I. E. S. (Retd.), 36 D, Model Town, Lahore.
175. J. M. Sen, B. Sc., M. Ed., Principal, Government College, Krishnagar (Bengal).
176. Dr. P. Rozdan, M. A. Ph. D., Lecturer, Teachers' Training College, Kamacha, Benares.

XXX. Lady Members Under Para VII (h)

177. Mrs. Clarence Gasque, Aerodrome Road, Srinagar (Kashmir).
178. Mrs. Hannah Sen, Directress, Lady Irwin College for Women, New Delhi.
179. Miss Qamar Jahan Jafar Ali, Zahur Ward, Muslim University, Aligarh.
180. Mrs. Yamuna Hirlekar, M. A., 151, Vrindavan, Dadar, Bombay 14.
181. Mrs. S. Bose, B. A., Principal, Balika Vidyalaya Inter. College Cawnpore.

MEMBERS OF THE ALL-INDIA FEDERATION OF EDUCATIONAL ASSOCIATIONS, 1943

I. Full Membership

1. *All Bengal College and University Teachers' Association.* Secretary: Ramani Mohan Roy, Ripon College, 24 Harrison Road, Calcutta.
2. *All Bengal Teachers' Association.* Secretary: Manoranjan Sen Gupta, 39 Shankar Ghosh Lane, Calcutta.
3. *The Behar and Orissa Secondary School Teachers' Association.* Secretary: Kapildeo Narayan, Headmaster, Miller High School, Patna.
4. *The U.P. Secondary Education Association.* Secretary: S. Chaube, M. A., B. T., Headmaster, Daganj High School, Allahabad.
5. *The U. P. Adhyapak Mandal.* Secretary: Hanuman Chaube, Headmaster, Middle School, Chaubepur (Benares).
6. *The Association of the Heads of the Recognised High Schools, Karachi.* Secretary: Balwant Singh Lalia, Principal, Khalsa High School, Karachi.
7. *The Sind Secondary Teachers' Association, Karachi.* Secretary: B. S. Rustomji, B. A., T. D., L. C. P., M. R. S. T., B. V. S. Parsi High School, Victoria Road, Karachi.
8. *Nutan, Bal Shikshan Saugh.* Secretary: Mrs. Tarabai Modak, Uma Sadan, Hindu Colony, 4th Lane, Dadar, Bombay.
9. *The Bombay Secondary Teachers' Association.* Secretary: D. M. Desai, B. A., B. T. Dip. Ed., Hansraj Morarji Public School, "The Clifflet", Warli, Bombay 18.
10. *The Kolhapur Secondary Teachers' Association.* Secretary: M. D. Joshi, B. A., S. T. C., Superintendent, City High School, Kolhapur.
11. *The South India Teachers' Union, Madras.* Secretary: T. P. Sreenivasavardan, 520 High Road, Triplicane, Madras.
12. *The Mysore State Education League.* Secretary: K. Sreenivasa Acharlu, M. A., B. T. Secretary, Text Book Committee, D. P. I.'s Office, 534, 17th Cross Road, P. O. Malleswaram, Bangalore.
13. *The Federation of Recognised Educational Institutions, C. P. and Berar.* Secretary: M. N. Kagbhat, B. A., B. T., C. P. and Berar Education Society's High School Nagpur.
14. *The Bombay Provincial Secondary Teachers' Federation.* Secretary: D. M. Desai, B. A., B. T., Dip. Ed., Hansraj Morarji Public School, "The Clifflet", Warli, Bombay 18.
15. *The Indore Educational Association.* Secretary: K. A. Patwardhan, M. Sc., The Daly College, Indore City.
16. *The All Gwalior State Teachers' Association.* Secretary: H. R. Diwekar, M. A., D. Litt., Sahityacharya, Principals' Madhav College, Ujjain.
17. *The Punjab Educational Association.* Secretary: Vitasta Prasad Fida, B. A., Daval Singh High School, Lahore.

18. *The Indian Public School Conference.* Secretary, E. C. Marchant, Principal, The Daly College, Indore (C. I.).

II. Associate Membership

1. *The Scindia School Teachers' Association, Fort, Gwalior.* Secretary: Jeewan Nath Dar, B. Com., Scindia School, Fort, Gwalior
2. *The Cochin Teachers' Association.* Secretary: D. Harihara Aiyar, B. A., Warryam Road, Ernakulam (Cochin State).
3. *The Cochin Women Teachers' Association.* Secretary: Miss Annie Joseph, B. A., Government High School, Wadakancherry, (Cochin State).
4. *The Bombay North and Suburban Secondary Teachers' Association.* Secretary: D. J. Mogre, B. A., LL. B., S. T. C., G. E. I.'s C. L. Boys' High School, Dadar, Bombay 14.
5. *The Dehra Dun Secondary Teachers' Association* Secretary: R. N. Saksena, M. A., Ph. D., Lecturer in Economics, D. A. V. College Dehra Dun.

III. Life Membership

1. Amaranatha Jha, M. A., F. R. S. L., Vice-Chancellor, Allahabad University, 'Maya', George Town, Allahabad.
2. Dewan Bahadur Sir T. Vijayaraghavacharya, Kt., K. B. E., Prime Minister, Mewar Government, Udaipur (Rajputana).
3. Mrs. Clarence Gasque, C/o Messrs Thomas Cock and Sons, Hornby Road, Bombay.
4. K. S. Vakil, M. Ed., M. B. E., I. E. S. (Retired), Principal, Shri Maharani Tarabai Teachers' College, Kolhapur.
5. Sardar C. S. Angria, Sambhaji Vilas, Gwalior.
6. Mannoo Lal Misra, M. A. Agra College, Agra.
7. Anath Nath Basu, M. A., T. D., Head of Teachers' Training Department, Calcutta University, Calcutta.
8. Habibul Rahiman, M. Ed., Principal, Teachers' Training College, Ajmer.
9. Dr. Mohan Singh Mehta, M. A., Ph. D., Bar-at-Law, President, Vidya Bhawan, Udaipur.
10. C. Ranganatha Aiyangar, M. A., L. T., London Mission High School, Gooty (S. I.).
11. Diwan Chand Sharma, M. A., 1 A, Court Street, Lahore.
12. D. P. Khattry, B. A., L. T., Headmaster, Pt. Prithi Nath High School, Cawnpore.
13. Shrish Chandra Sharma, B. A., LL. B., B. T., D. A. V. College, Benares.
14. A. K. Chanda, M. A., I. E. S., Principal, David Hare Training College, Calcutta.
15. J. M. Sen, B. Sc., M. Ed., T. D., Dip. Ed., F. R. G. S., F. N. I., Principal, Government College, Krishnagar (Bengal).
16. A. P. Khattry B. Com., LL. B., Revenue Officer, Cawnpore.
17. Dr. P. Rozden, M. A., Ph. D., Teachers' Training College, Kama-chha, Benares.

18. K. T. Shah, B. Sc., Bar-at-Law, Madhav Nivas, 8, Laburnam Road, Gamdevi, Bombay 7.
19. Mrs. Shirin Fozdar, Shahpur, Ahmedabad.
20. Ram Swarup Gupta, 32 Shiva Charan Lal Road, Allahabad.

Note:—The late Sir Shah M. Sulaiman and Principal P. Seshadri were also life members.)

IV. Individual Membership.

1. Pandit Ram Narain Misra, B. A., P. E. S. (Retd.), Kalbhairva, Benares.
2. Sardar A. T. Mukherjee, M. Sc., M. R. A. S., Headmaster, Hindu High School, Nabadwip (Bengal)
3. Rama Kant Chaturvedi, M. Sc., Lecturer in Mathematics, Agra College, Agra.
4. S. C. Kapur M. A., L. T., B. Ed., P. E. S., Principal, Government Inter. College, Almora.
5. S. N. Pandia, C. T. D., F. Inst. Com. A., F. C. I., C. E. T. D., Nand Bhawan, Latouche Road, Lucknow.
6. Dr. G. S. Krishnaiya, M. A., Ph. D., Inspector of European Schools, Bombay.
7. Dr. V. V. Phillips, M. A., T. D., Ph. D., Headmaster, State High School, Tonk (Rajputana).
8. Harbhai Trivedi, Headmaster, Home School, Hill Drive, Bhavanagar, (Kathiawar).
9. Dr. P. V. Gharpure, M. D., Professor of Pathology, Grant Medical College, Bombay.
10. Abdus Salam Siddiqi, B. A., LL. B., Director, Education Department, Bhopal.
11. K. L. Shrimali, M. A., B. T., Head of the Teachers' Training Department, Vidya-Bhawan, Udaipur (Rajputana).
12. C. V. Chandrashekharan, M. A., Pro-Vice-Chancellor, Travancore University, Trivandrum.
13. N. Kuppuswami Iyengar, M. A., L. T., 214, East Utra Veedi, Srirangam (S. I.).
14. D. V. Kulkarani, M. A., B. T., Pramukh Sanchalak, Education Department, Aundh (Satara).
15. Mrs. Hannah Sen, M. A., T. D., Directress, Lady Irwin College for Women, New Delhi.
16. K. P. Krishna Meenon, B. A., B. T., Headmaster N. S. High School, Mannar, Mavelikara, (Travancore).
17. Mrs. S. Chanda, M. A., B. T., Headmistress, Girls High Schools, Jalpaiguri (Bengal).
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20. M. S. Mirza, M. A., Principal, Osmania Training College, Hyderabad-Deccan.
21. Arthur Edward Foot, Principal, The Moon Inter. College, Dehra Dun,

22. H. P. Maiti, M. A., Professor, Calcutta University, 1 Karbala Tank Lane, P. O. Beadon Street, Calcutta.
23. Radhey Shyam Misra, M. A., Principal, Seth G. B. Poddar Inter. Colloge, Nawalgarh. (Jaipur State).
24. Vansh Gopal Jhingran, B. Ed., M. A., B. T., Lecturer, Teachers' Training College, Ajmer.
25. K. K. Nanavati, M. A., Ex-Director of Education, Alwar State, Alwar (Rajputana).
26. Miss. Najoo F. Wadia, "Olympia", Warden Road, Bombay.
27. Miss. S. McMannes, Sub-Assistant Inspectress of School, Ambasamudram, (Dist. Tinnevely) S. I.
28. Mrs. Saroj Yodh, C/o Mr. Jodh, Napean Sea Road, Bombay.
29. Miss Qamar Jahan Jafar Ali, Zafur Ward, Muslim University, Aligarh.
30. Rao Bahadur Bal Krishna Vinayak Samrath, 250 Matunga, Dadar, Bombay.
31. Anand Behari Lal Mathur, B. Com., C. T., Sub-Deputy Inspector of Schools, Etawah (U. P.).
32. J. M. Kumarappa, M. A., S. T. B., Professor of Social Economy, Sir Dorabji Tata Graduate School of Social Work, The Neighbourhood House, New Nagpada Road, Byculla, Bombay.
33. A. C. C. Hervey, M. A., I. E. S., Model Town, Lahore.
34. Dr. Inder Sen, M. A., Ph. D., Professor, Hindu College, Delhi.
35. James Buchanan, Physical Director, Government of Bengal, Kankingachi, 3rd Lane, Narkaldanga, Calcutta.
36. Nandagiri Krishna Rao, B. A., L. T., Headmaster, Board High School, P. O. Bhadrachalam (East Godavari District). S. I.
37. Miss Kapila Khandwala, M. A., T. D., 22 B, Wellington Colony, Santa-Cruz, Bombay.
38. D. B. Kothiwala, B. A., B. T., Senior Assistant, Training Institute for Physical Education, Kandivali (Bombay).
39. N. G. Naralkar, Superintendent, N. M. V. High School, Poona 2.
40. Mrs. K. H. Jamkhandi, B. A., B. T., T. D., Assistant Inspectress of Girls Schools, Southern Division, Dharwar.
41. Prabhash Chandra Gupta, M. A., L. T., Government Jubilee Inter. College, Lucknow.
42. Dr. L. K. Shah, M. A., Ph. D., Head of the Teachers' Training Department, Lucknow Christian College, Lucknow.
43. Dr. C. Narayan Menon, M. A., Ph. D., D. Litt., Assistant Professor of English, Hindu University, Benares.
44. P. D. Gupta M. A., Principal, N. R. E. C. College, Khurja.
45. A. J. Shaw, M. A., Head of the Civics Department, Lucknow Christian College, Lucknow.
46. Vitasta Prasad Fida, B. A., Assistant Headmaster, Dayal Singh High School, Lahore.
47. Miss. D. M. Wilson, Teachers' Training Department, Isabella Thoburn College, Lucknow.

48. M. Venkatarangaiya, M. A., Professor of Politics, Andhra University, Waltair, (Guntur).
49. Miss Hamid Khowaji, M. Ed. Class, Allahabad University, Allahabad.
50. Rajendra Narayan Bhargava, M. A., L. T., LL. B., Headmaster, Hari Chand High School, Lucknow.
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55. Ram Chandra Shakla, M. A., L. T., Principal, Kanya Kubja Intermediate College, Cawnpore.
56. Rai Bahadur Ram Saran Misra, M. A., Retired Inspector of Schools, Civil Lines, Fyzabad.
57. R. C. Bhargava, B. A., L. T., Principal, Kishori Raman Intermediate College, Muttra.
58. Mrs. S. Bose, B. A., Principal, Balika Vidyalaya Intermediate College, Cawnpore.
59. K. V. Phadke, M. A., Principal, Co-operative College, Khairabad (Oudh).
60. G. F. Andrews, M. A., Ph. D., Divisional Physical Director, Coimbatore (S. I.).
61. K. G. Saiyidain, M. Ed., Director of Education, Jammu.
62. Ram Swarup Sharma, B. A., L. T., Headmaster, Government High School, Fatehgarh.
63. Mrs. Yamuna Hirlekarr, M. A., 151 Vrindavan, Dadar, Bombay 11.
64. H. B. Richardson, M. A. (Cantab), Education Minister, Holkar State, Indore.
65. K. Vishwanathan, Shri Pratap High School, Baneda (Srat).
66. K. Sankaranarayana Aiyar, M. A., L. T., Lecturer, Training College, Trivandrum, Travancore (S. I.).
67. C. P. S. Menon, M. A., M. Sc., F. R. A. S., Assistant Master, The Doon Intermediate College, Dehra Dun.
68. Prabhakar Janardan Jagirdar, Professor Wasudeva Arts College, Wardha (C. P.).
69. G. M. Jadhava, Ex-Director of Military and Physical Education, Nirvan, Shivaji Road, Baroda.
70. Dr. Syed Husain, M. Sc., Ph. D., Registrar, Osmania University, Hyderabad-Deccan.
71. R. P. Pandya, M. A., B. Sc., T. D., Principal, Training School for Men Opposite Lahripura P. O., Baroda.
72. V. B. Gupta, B. A., LL. B., 12 Lawrence Road, Amritsar.
73. Percy Kishan, Judge, High Court, Fatehpur, Udaipur (Mewar).
74. S. P. Bhargava, Director of Education, Alwar.

75. A. C. Subrahmaniam, M. A., Lecturer in English, Annamalai University, Annamalai-nagar (South India).
76. B. Chakravarty, Headmaster, Shree Ram High School, Sitamau (Sitamau State.)
77. A. R. Narain Pai, T. D., High School, Mattancheri (Cochin).
78. Dr. D. D. Shendarkar, Ph. D., Reader, Osmania Training College, Hyderabad-Deccan.
79. T. S. Kapur, B. A., Secretary, B. K. Industrial Trust, Chaurasti Attari, Amritsar.
80. Brij Lal, B. A., LL. B., Secretary, The Punjab Non-Government Schools Federation, Nabha House, Lahore.
81. N. P. Mukherjee, Research Fellow, Teachers' Training Department, University of Calcutta, 1/5 Fern Road, Ballygunge, Calcutta.
82. Sukhdeva Thakur, M. Ed., Headmaster, Buxar High School, Buxar (Behar).
83. Mrs. Pushpammal, Headmistress, Board Girls High School, Ambasamudram (Tinnevely Dist.) South India.
84. V. Sundara Rama Dutt, B. Sc., President, Parents Association, 'Yogiraja Vilas,' Ranganayakulpeta, Nellore (South India).
85. Raghunandan Prasad Srivastava, M. A., Jainarayan Lalita Prasad Mata Prasad Diamond Jubilee High School, Khairabad (Sitapur).
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88. Miss Mahmud Ahmed Ali, M. A., L. T., Headmistress, women Teachers' Training School, Srinagar (Kashmir).
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90. Mrs. Gool B. S. H. J. Rustomji, C/o B. S. H. J. Rustomji, B. A., T. D., L. C. P., B. V. S. Parsi High School, Karachi.
91. G. C. Chatterjee, M. A., I. E. S., Principal, Central Training College, Lahore.
92. D. R. Kishore, Headmaster, Rural High School, Tilothu (Dt. Shahabad). Behar.
93. Mr. Afzal Husain, M. A. (Cantab.), M. Sc. (Panjab), I. A. S., Vice-Chancellor, Punjab University, Lahore.
94. G. D. Sondhi, M. A., I. E. S., Principal, Government College, Lahore.
95. Dr. K. K. Bhan, M. A., Ph. D. (London), Principal, Jammu and Kashmir Army Training School, Shiva Nivas, Srinagar.
96. Dr. Kewal Motwani, C/o Theosophical Society, Adyar, Madras.
97. Dr. S. W. Clemes, D. D., Director of Moral and Religious Education, Lucknow Christian College, Lucknow.
98. Kripa Shankar Pathak, M.A., LL. B., Sita Ram Mohal, Cawnpore.
99. Manindra Chandra Das, Asst. Headmaster, G. B. R. P. Institution, P. O. Chitrasenpur (Howrah), Bengal.

CONSTITUTION OF ALL-INDIA FEDERATION OF EDUCATIONAL ASSOCIATION.

*Affiliated to the World Federation of Educational Associations
and recognised by the Government of India for representa-
tion at International Educational Conferences.*

*Registered under Societies Registration
Act XXI of 1860.*

I. Name.

The name of the Federation shall be "ALL-INDIA FEDERATION OF EDUCATIONAL ASSOCIATIONS."

II. Objects.

The objects of the Federation shall be :—

- (a) To study educational problems with special reference to Indian conditions ;
- (b) To work for the adequate realization of the educational needs of India ;
- (c) To devise and promote suitable and effective means to bring into closer co-ordination the various agencies in the country which have to do with education ;
- (d) To provide facilities for intercourse and the exchange of information and ideas between teachers, parents and other persons engaged or interested in educational pursuits ;
- (e) To support, protect and to improve the character, status and interests of the teaching profession in India and to secure for it its legitimate place in national life ;
- (f) To initiate and assist schemes for securing educational progress locally or nationally ;
- (g) To cultivate international goodwill and to act as a vehicle of representation at International Teachers' and Educational Conferences.

III. Method.

To gain these objects, the Federation shall work by—

- (a) Affiliating Teachers' and Educational Associations in India ;

- (b) Convening All India Educational Conferences and Sectional meetings in order to collect and express the opinions and wishes of Indian educationists and to secure their combined action;
- (c) Publishing Bulletins and Journals;
- (d) Initiating, organising, encouraging and developing research in Indian education;
- (e) Carrying on investigations, experiments, demonstrations, classes and lectures;
- (f) Issuing leaflets and pamphlets for propaganda;
- (g) Writing and publishing text-books.

IV. Membership and Dues.

1. (i) *Full Membership* shall be open to Province-wide, State-wide or Country-wide Teachers' or Educational Associations of India.

(ii) Each Association shall be admitted to full membership on payment of a sum of Rs. 25 as admission fee, the admission form being signed by the Secretary. The annual subscription shall be Rs. 15 only.

2. District Teachers' Associations, Divisional Teachers' Associations, State Teachers' Association or other Educational Associations may be admitted to *Associate Membership* on the payment of an admission fee of Rs. 15 and an annual subscription of Rs. 10 only.

3. (i) Individual teachers and educationists may be admitted as *Individual Members* and shall pay a subscription of Rs. 5 per annum.

(ii) Individual teachers and educationists may be admitted as *Life Members* and shall pay a composition fee of Rs. 50 only on admission.

4. *Associate Membership* may be changed into *Full Membership* at any time on payment of the difference between the dues of the two kinds of membership.

5. The annual fees of a year shall be paid in January of that year.

6. Dues in arrears for more than a year shall lead to the cancellation of membership which may be resumed at any time in future by payment of the arrears and the dues of the current year.

V. Nomination And Election.

1. No one, who is not connected with the Federation either by Individual Membership or by representation through a constituent association, shall be eligible for election or nomination to any of the offices or bodies under the Constitution of the Federation.

2. Office-bearers and members of bodies under the Constitution of the Federation who have not attended any of the Council or Executive meetings, or of the Annual Conferences, consecutively for two years, shall not be re-elected for the succeeding year.

3. Office-bearers and members of the Executive Committee shall be so elected as to give representation to all categories of members of the Council.

4. At least one third of the number of members of the Executive Committee excluding the Office-bearers for any year shall be new members.

VI. Constitution Committee.

There shall be a Constitution Committee of not more than seven members, to be elected every year by the Council at its annual meeting from among its members, to consider and recommend changes in the Constitution of the Federation.

VII. The Council.

The management of the Federation shall be vested in a body to be called the Council of the Federation and shall be composed of :

- (a) Five representatives of every Association admitted to Full Membership and three representatives of every Association admitted to Associate Membership, elected every year before the annual Conference ;
- (b) Five representatives of the Reception Committee of the annual conference ;
- (c) Representatives of Individual members at the rate of one for every ten nominated by the President of the Federation ;
- (d) The President of the annual Conference and the ex-presidents of the annual Conferences ;

- (e) The Chairman of the Reception Committee and the Chairmen or Conveners of ex-Reception Committees ;
- (f) Members not exceeding 10, co-opted by the President of the Federation, in order to make the Council more representative ;
- (g) Representatives of Indian States not exceeding 15 in number nominated by the President of the Federation ;
- (h) Lady educationists, not exceeding 5, co-opted by the President of the Federation.

VIII. Office-bearers.

1. The Council shall elect the following office-bearers at the annual meeting *from among its members* :

- (a) A President ;
- (b) Six Vice-Presidents ;
- (c) A Secretary-Treasurer ;
- (d) A Woman Joint Secretary ;
- (e) Four Assistant Secretaries ;
- (f) Secretaries of Committees of Sections ;
- (g) An Auditor.

2. The President of the Federation shall be responsible for the work of the year and shall preside over all the meetings of the Federation. In his absence one of the Vice-Presidents shall act as the President. When no Vice-President is available the meeting shall elect its own Chairman.

3. The Secretary-Treasurer shall :—

(a) Keep a regular record of the minutes of the Annual Conference and the meetings of the Council and the Executive Committee ; (b) Prepare an annual budget ; (c) Prepare agenda of the Council and Executive Committee meetings ; (d) Edit and publish Bulletins containing the proceedings and resolutions of the Council and Executive Committee and information regarding the progress made by the Federation and its constituent associations ; (e) Prepare a report of the work of the Federation for the consideration of the Council and edit a consolidated report containing this report and the full proceedings of the All-India Educational Conference ; (f) Be responsible in general for the running of the Federation ; (g) Publish the Journal of the Federa-

tion; (h) Maintain a register of Membership with details; (i) Raise funds for the Federation, receive money on its behalf, issue receipts and maintain the accounts and vouchers.

4. The Woman Joint-Secretary shall: (a) Do educational propaganda among women educationists, (b) Induce women teachers to form educational association to be affiliated to the Federation; (c) Enroll women educationists as Individual Members; (d) Maintain a register of women educationists interested in Federation work; (e) Assist the Secretary-Treasurer in his duties generally.

5. Of the four Assistant Secretaries two shall be allotted to South and two to North. The duties of the Assistant Secretaries shall be to do propaganda work and to raise funds in the provinces apportioned to them by the Secretary. The Assistant Secretaries shall assist the Secretary, specially in gathering materials for the Federation Bulletin, in correspondence work and in the preparation of the Federation Report and the report of the Conference.

6. The Secretaries of the Committees of Sections shall: (a) Collect the views and suggestions of the members of the Committees of Sections and other educationists interested in their objects and issue through the press their conclusions; (b) Maintain a record of the findings of their Committees; (c) Maintain lists of persons interested in the work of the sections; (d) Maintain lists of institutions and associations engaged in the work of their sections all over the country; (e) Be responsible for holding Sectional Conferences; (f) Submit reports of work done by their Committees to the Secretary of the Federation; (g) Prepare surveys with regard to the conditions prevailing about the objects of the Sections and present them before their Sectional Conferences; (h) Furnish the Secretary with a copy of the report of the meetings of their Section for inclusion in the Proceedings of The All-India Educational Conference; (i) Have the right to delegate the whole or part of their duties to other members of their Committees or to the local Secretaries of Sections appointed by Reception Committees.

7. The Auditor shall audit and certify the Accounts of every year, at the Headquarters, within a week of the intimation given from the Secretary. He may make suggestions for the

simplification and improvement of accounts in a separate note to be considered by the Council at its annual meeting.

IX. Executive Committee.

1. The Council shall carry on the work of the Federation, during the year, by forming an Executive Committee of its office-bearers and 24 other members, to be elected at the annual meeting of the Council from among its members.

2. The function of the Executive Committee shall be :

(a) To appoint paid servants of the Federation from time to time ; (b) To appoint sub-committees to report on matters of importance ; (c) To fill up casual vacancies occurring among members ; (d) To establish relations with the teachers' associations of other countries ; (e) To carry out the resolutions passed by the Council and the Conference.

X. The Committee of Sections.

1. The Council, at its annual meeting, shall appoint Committees of Sections on important aspects of Education to carry on, throughout the year, constructive work pertaining to their respective fields of education.

2. The functions of the Committee of Sections are to make surveys, to hold enquiries, to make researches and experiments, to publish literature, to help and encourage the workers and to co-ordinate all the work being done in different parts of the country with regard to the subject allotted to them.

3. The personnel of each of these committees shall be generally restricted to 5, but the Council may increase the number in special cases.

4. These committees may meet at convenient times during the year and may also utilise the annual conference venues for their annual meetings. The quorum of each meeting shall be three and written opinions shall be accepted.

XI. The Finance.

1. The Funds of the Federation may comprise : (a) Membership fees ; (b) Donations and special subscriptions ; (c) Sale-proceed of publications ; (d) Annual Subscription and Advertisement Receipts of the Journal.

2. Expenses shall be incurred on items considered necessary by the Secretary in consultation with the President, in accordance with the Annual Budget.

3. (i) There shall be a Permanent or Endowment Fund of the Federation, to which donations shall be called from time to time.

(ii) All *Life Membership* fees shall be contributed to the Endowment Fund.

XII. Meetings.

(a) There shall be an Annual Meeting of the Council just before the All-India Educational Conference and an additional meeting to approve finally the draft programme suggested by the Executive Committee.

(b) There shall be at least two meetings of the Executive Committee, at convenient times, during the year. The quorum at such meetings shall be five.

(c) A summary of the whole correspondence regarding the business of the Executive Committee shall be recorded and the conclusions arrived at shall be circulated among its members.

(d) A Special Conference of the Federation may be called by the Executive Committee on a requisition to the President by two-thirds of the members of associations admitted to membership.

XIII. The All-India Educational Conference.

1. There shall be held an All-India Educational Conference during Christmas holidays at such a place as may be determined in the previous Conference. The Conference shall not begin earlier than the 27th December and shall not end later than the 31st. It shall consist of an Opening Session in the beginning, a Closing Session at the end, and General Sessions and Sectional Conferences in between. The Opening Session shall comprise of Inaugural, Reception and Presidential Addresses, Secretary's Report, Messages and Announcements. A Sectional Conference shall comprise of a survey regarding the section given by the Secretary or the Chairman, papers, addresses, resolutions and discussions. The General Sessions and the Closing Session shall comprise of papers, addresses, resolutions, discussion of a general nature, complimentary resolutions and the President's closing remarks. The resolutions passed by the Sectional Conferences shall have to be confirmed at the General Sessions or the Closing Session. A brief report of each Sectional Conference shall be presented at the General Sessions or the Closing Session by the man of the Section,

2. The Council shall appoint a sub-committee of three to take steps for the formation of the Reception Committee of the Conference. The Reception Committee shall be formed by the month of July at the latest. All the educational workers and administrators of the district in which the conference is to be held shall be invited to form the Reception Committee but its membership shall be thrown open to the educational workers and administrators of the whole province. The Reception Committee shall be authorised to raise funds for defraying the expenses of the Conference by calling for donations and by levying fees from its members and the delegates of the Conference. The membership and the delegation fees shall be fixed at Rs. 2.

3. The functions of the Reception Committee shall be :

(1) To arrange on payment for the conveyance of the delegates to the places of the lodging and the Conference ; (2) To provide for the delegates' lodging, incidental conveniences and sanitary arrangements free of charge ; (3) To make arrangements on payment for the board of the delegates and for sight-seeing ; (4) To carry out the programme of the Conference framed by the Executive Committee and the Council ; (5) To do propaganda in the Press and on the platform regarding the Conference ; (6) To make arrangements for or defray the expenses of the printing, circulation or distribution of invitation letters, handbills, programmes and draft resolutions of the Conference ; (7) To issue press communiques daily during the sittings of the Conference ; (8) To make arrangements for the reporting of the proceedings of the Conference ; (9) To arrange for the compilation of the proceedings of the Conference and to send it to the Secretary of the Federation to edit it ; (10) To arrange for or to defray the expenses of the publication of the proceedings of the Conference ; (11) To supply the proceedings to the constituent Associations of the Federation free of charge and to the Individual Members of the Federation at half price ; (12) To present 25 copies to the headquarters of the Federation for complimentary distribution ; (13) To arrange for the free distribution of badges and ribbons to the delegates; and the members of the Reception Committee. (14) To arrange for halls, rooms and incidental conveniences for the meetings of the Conference ; (15) To make arrangements for the All-India Teachers' Tennis Tournament according to the rules framed by the Council ; (16) To submit to

the Secretary of the Federation within six months of the dates of the Conference a statement of its accounts, properly audited ;
(17) To be guided in matters of principles and policy by the Secretary of the Federation.

4. The Secretary of Federation shall invite the constituent association and the Reception Committee to suggest two names for the Presidentship of the All-India Educational Conference in the month of July and would place these names before the Executive Committee for consideration. The Executive Committee shall select the President out of these and the President of the Federation shall approach the President-Elect, secure his consent and announce it in the Press.

5. The President of the Conference shall preside over the Opening, the General and the Closing Sessions. The Chairmen of the Sectional Conferences shall be elected by the Executive Committee or the Council. In the absence of the President of the Conference either the President of the Federation or the Chairman of the Reception Committee shall preside. If even these are not available the meeting shall elect its own Chairman.

6. The Secretary of the Federation shall act as the Secretary of the Opening, the General and the Closing Sessions and shall be assisted in his work by the Secretary, Reception Committee. The secretaries of the Committees of Sections shall be the secretaries of the sectional conferences and shall be assisted by local secretaries appointed by the Reception Committee.

7. The Secretary of the Federation shall invite in April the constituent Associations, the Reception Committee, the Individual Members and the members of the Council, and educationists in general to suggest (a) topics of discussion, (b) papers and (c) resolutions, for the next All-India Educational Conference and the Sectional Conferences and shall place these before the Executive Committee for consideration not later than two months before the dates of the Conference. The Executive Committee shall draw up a detailed tentative programme and shall place it before the Council for final approval. The programme thus settled by the Council shall be delivered to the Reception Committee for publication and distribution not later than one month before the dates of the Conference.

8. The resolutions received by the Secretary of the Federation shall be placed before the Executive Committee for scrutiny with regard to the desirability of their being suitable for consideration by the Subjects Committee. The resolutions thus scrutinised by the Executive Committee, and the additional resolutions received by the Secretary by 25th November shall be printed by the Reception Committee as Draft Resolutions for the Subjects Committee and distributed among the members of the Council. No resolution received after the 25th November shall be considered by the Subjects Committee except with the special permission of the President of the Federation. The annual meeting of the Council shall be the Subjects Committee of the Conference and no resolution shall be placed before the General Session or the Sectional Meetings for consideration and discussion unless it has been approved by the Subjects Committee.

9. The Council and the Executive shall settle the topics of discussion and the subjects of papers and addresses to be read before the General Sessions and Sectional Conferences in August and shall invite educationists to send their papers and addresses together with their summaries to the Secretary of the Federation and Sectional Secretaries by the 30th November. The Secretary of the Federation and Sectional Secretaries shall prepare the details of the Agenda of their meetings and deliver these to the Secretary Reception Committee for printing and distribution by the 12th December at the latest.

10. The quorum for the Opening, the General and the Closing sessions shall be forty and for a Sectional meeting fifteen.

11. The venue of the next conference shall be settled at the annual meeting of the Council, and shall be announced at the Conference.

12. All the Educational Associations, Universities and Education Departments of the country shall be invited to send delegates to the Conference.

13. The Reception Committee may arrange for holding an All-India Education Exhibition and, if so desired, provision shall be made in the programme for its opening and inspection.

14. Accommodation may be found in the programme for public lectures on educational subjects,

XIV. Miscellaneous.

1. The Bankers of the Federation shall be (1) the All-habad Bank, (2) the Imperial Bank of India, (3) the Central Bank of India and (4) the Post Office Savings Bank at the headquarters of the Federation.

2. No alteration in this Constitution shall be made except by a majority of votes of its members at the annual meeting of the Council or at a special meeting called for the purpose.

3. The headquarters shall be where the Secretary-Treasurer happens to be.

ETERNAL MIND

BY FRANK R. MELLOR.

I dreamed I was part of a formless world,
And a formless form was I,
But though I was I, there was no I,
And nothing but Ceaseless Mind.

And the minds that were pure rose up and up,
And basked in the rays of pearly white,
But an evil thought and they sank and sank,
To a formless world of night.

And the formless minds in the world of shade,
Grew pure and rose again
For all was in movement and nothing was fixed,
In the realm of Eternal Mind.

The Mahabodhi.

EIGHTEENTH ALL INDIA EDUCATIONAL CONFERENCE RESOLUTIONS PASSED

Indore C. I., December 27 30, 1942.

I. General

1. This Conference places on record its sense of profound loss at the sudden and premature death of Principal P. Seshadri, an educationist of international reputation, whose sterling services to World Education, as one of the Directors of the World Federation of Education Associations, were recognised and appreciated at World Education Conferences and whose splendid and numerous achievements as the chief founder and first pre-ident of the All India Educational Conference and as the president of the Council of All India Federation of Educational Associations had endeared him to the teaching profession in particular and educationists in general. By his death the country has lost an indefatigable and earnest worker from among its scholars and educational savants and the educational Conferences their ardent advocate and pioneer organiser.

2 This Conference is deeply grieved at the death of Principal M. R. Paranjpe of Poona, a Maharashtra educationist and a research scholar of high reputation, whose fearless advocacy of the teachers' cause and independent judgment had made him a popular figure in all gatherings of the educationists of the country. His death has deprived the province of Bombay of the founder of its first provincial teachers' association, this Conference of one its chief supporters, and the Council of All India Federation of Educational Associations of its first Chairman and Vice-President.

3. This Conference places on record its sense of deep loss and grief at the sad and untimely death of the Hon'ble Sir Sikandar Hayat Khan, the Premier of the Punjab, and conveys its profound sympathy to the members of the bereaved family.

4. This Conference offers its warmest congratulations to Pāndit Madan Mohan Malaviya on the anniversary of his 83rd birth-day and wishes him health and happiness in his retirement.

5. This Conference is of opinion that the aim of the national system of education should be to ensure that young men and women are adequately equipped, morally, intellectually and

physically, in order that each and all may be capable of carrying out the social obligations of citizenship in a modern community.

6. This Conference is of opinion that all children should have equal educational opportunities and that to this end educational authorities should provide, in districts under their control, well-trained and qualified teachers and should make adequate provision for open air schools and play-grounds.

7. This Conference is of opinion that general educational facilities should not be restricted or neglected during war time.

8. This Conference is of opinion that educational administration should be characterised by a greater spirit of sympathy, encouragement, guidance and assistance.

9. This Conference is of opinion that a greater proportion of provincial expenditure should be devoted to Education than has been the case uptill now.

10. This Conference is of opinion that public education cannot be truly democratic unless access to the University is open freely to all those qualified for such education.

11. This Conference is of opinion that closer relations should be established both nationally and locally between educational and industrial and commercial interests.

12. This Conference is of opinion that appointment of teachers should be made solely on the grounds of ability, personality and experience of the candidates.

13. This Conference is of opinion that opportunities should be provided for selected teachers and students to visit educational institutions abroad.

14. This Conference is of opinion that a wider use of the cinematograph and the radio should be provided for in schools and colleges.

15. This Conference is of opinion that there should be a wider provision for the study of Music and Fine Arts at all stages of education.

16. This Conference is of opinion that in every province or state there must be schools and colleges to impart training for National Defence.

17. This Conference recommends to the Indian University authorities and Provincial Departments of Public Instruction to consider, in view of the present War situation, the advisability of introducing graduated courses of compulsory physical training,

training for self-defence, training for National Defence, A. R. P. Training, and First-Aid training, at suitable stages, in their programme of education ; and of reducing the requirements in other subjects, if such reduction may appear necessary to prevent overstrain to the students.

18. This Conference expresses its sympathy with the sad plight of teachers in the areas contiguous to sea coasts, especially in the provinces of Bengal and Madras, and requests provincial governments to make adequate arrangements for their maintenance and support.

19. This Conference notices with regret the distressing situation in which teachers all over the country are placed by the closure of schools or decline in their enrolment caused by the present disturbed school atmosphere, and recommends to the Departments of Public Instruction concerned to consider the advisability of devising in consultation with the school managers, such measures as may be practicable for the alleviation of their distress.

20. This Conference strongly recommends to all provincial and State administrations that teachers of all recognised institutions be paid an allowance at the same rate as sanctioned for Government employees and a corresponding increase be made in Government grants to these institutions.

21. This Conference urges that the various Universities and Departments of Public Instruction should be invited to adopt a general or uniform policy and more or less common measures to be taken thereunder, to ensure the welfare, safety and discipline of the students, the teachers and the University institutions on occasions of emergency whether due to natural causes, such as flood, earthquakes, epidemics or to human action, such as war scare and the consequent scarcity of supply etc., or continued civic disturbances.

22. This Conference recommends to the Central Advisory Board of Education and the Inter-University Board as well as the syndicates or corresponding administrative bodies of the Indian Universities to approach the Government of India with a request to recognise and publicly notify to Provincial Governments the sacred character of all educational institutions and the freedom of heads of these institutions to deal with students'

physically, in order that each and all may be capable of carrying out the social obligations of citizenship in a modern community.

6. This Conference is of opinion that all children should have equal educational opportunities and that to this end educational authorities should provide, in districts under their control, well-trained and qualified teachers and should make adequate provision for open air schools and play-grounds.

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disturbances occurring within their own precincts without interference from the local police or other Government officials.

23. This Conference condemns whipping as a punishment for students.

24. This Conference considers it highly undesirable that, in any educational institutions not specifically recognised or affiliated for that purpose, any proselytising activities should be conducted ; and, accordingly recommends to the various Universities as well as Departments of Public Instruction to declare on their part a common policy in this regard, making it impossible for any such institution to carry on such activities ; and that if notwithstanding this policy any such institution carries on such policy it should be disaffiliated and removed from the list of recognised institutions.

25. This Conference requests the Government of India to provide for the representation of All India Federation of Educational Associations on the Central Advisory Board of Education.

26. This Conference approves of the principles underlying the Teachers' Charter prepared by The Bombay Provincial Federation of Secondary Teachers' Associations and recommended by the Executive Committee of the All India Federation of Educational Associations and requests the various Provincial and State Governments to enact legislative measures on similar lines.

II. Childhood and Home Education.

27. This Conference is of opinion that the pre-school education of the child should be an integral part of all schemes of educational reconstruction.

III. Primary and Rural Education.

28. This Conference is of opinion that primary education should be compulsory and free for all children upto the age of twelve both in urban and rural areas.

29. This Conference requests the Central Government to give adequate financial aids to Provincial Governments for the expansion of primary and rural education.

30. This Conference advocates adequate facilities for the training and refresher courses of teachers in primary and rural schools.

31. This Conference is of opinion that craft education should be especially organised in all schools in all areas taking

into consideration the local conditions with regard to the prevailing crafts.

IV. Secondary Education.

32. This Conference is of opinion that the secondary school curricula should give a bias towards technical education.

33. This Conference is of opinion that the pupils in secondary schools should be posted in world news daily and that this form of knowledge should be correlated with their history and geography courses.

34. This Conference advocates greater emphasis on inclusion of Applied Mathematics and science in the curricula of secondary education.

35. This Conference urges the importance of teaching civics to children in all schools.

36. This Conference is of opinion that indoctrination in secondary schools is not consistent with principles of democracy.

37. This Conference is of opinion that Government grant-in-aid should be distributed according to the need of each school with a view to introducing graded salary and giving all privileges to teachers on the lines of Government schools.

38. This Conference urges that graded scale of pay should be introduced in each province and State in secondary schools.

39. This Conference requests the Provincial and State Governments to introduce scheme of Provident Fund for teachers in all secondary schools.

V. University Education.

40. This Conference is of opinion that University Education cannot achieve its highest aims unless instruction is imparted through the languages of the country.

41. This Conference is of opinion that it is the duty of Indian Universities to foster the development of the literatures of the Indian languages.

42. This Conference advocates compulsory military training for the students of under-graduate and postgraduate classes.

43. This Conference recommends that a degree in Military Science be instituted in all universities.

44. This Conference is of opinion that the autonomy of universities should not be disturbed or encroached upon even during War Time.

45. This Conference requests the Inter-University Board to prepare a scheme of exchange of university teachers among the different universities of India.

46. This Conference recommends that the subject, 'Education', be introduced in the B. A. syllabus of the Indian universities.

VI. Vocational Education.

47. This Conference views with concern the fact that education for agriculture, our greatest industry, has hitherto been seriously inadequate. It suggests its inclusion as soon as possible in our technical education system in such a form that the study of scientific principles and operational methods appertaining to agriculture may be made available to all persons engaged in or preparing to enter the industry.

48. This Conference urges the development of Technical colleges to fulfil the needs of industrial areas, providing greater opportunities for full time education in advanced applied sciences and commercial studies as well as suitable advanced evening courses.

49. This Conference advocates the establishment of technical schools and colleges for the Building Industry.

50. This Conference requests the Provincial and State Governments to establish Industrial schools (specially weaving and spinning schools) in every sub-divisional headquarter of the country, to include weaving and spinning in curricula of schools, and to sanction additional grant-in-aid for this purpose.

VII. Health and Physical Education.

50. This Conference is of opinion that physical fitness should be given greater emphasis and importance at all stages of education and that adequate funds should be available to build the national physique.

52. This Conference is of opinion that recreational and physical activities of children be determined and regulated by the findings of adequate medical examinations.

This Conference considers that the training of teachers should include adequate instruction in modern methods of teaching and promoting health.

54. This Conference recommends that provision should exist at all stages of education for free treatment of pupils under education.

55. This Conference is of opinion that the problems of nutrition of childhood should be systematically studied by experts and their conclusions and opinions be available to teachers and parents for their use.

56. This Conference urges that provisions for school meals should be regarded as an integral part of full time education.

57. This Conference advocates the establishment of military schools and colleges for building the physique and developing the endurance of the youth of the country.

VIII. Moral and Religious Education.

58. This Conference is of opinion that the organisation of religious teaching within a school must be left entirely to the discretion of the Head Teacher.

59. This Conference recommends that religious instruction in schools should be in accordance with an agreed syllabus, that it should be given at the beginning or end of school sessions and that rights of withdrawal should be recognised.

60. In as much as religion as conceived of by the majority of people, has proved a divisive force in India, and in as much as we feel that the best in India's religious heritage can become a notable contribution to the life of the world, this Conference urges all educationists to recognise the spiritual phase of life as an essential part of a person's developments, and avoiding doctrinal discussions, to emphasise in speech and in conduct those ideas that are held by men of all faiths : reverence for the Creator, and love towards all mankind.

61. Because of the spread of education and because of rapidly changing social conditions which have lessened the social control exercised by traditional codes, this Conference recommends that schools and colleges provide instruction in subjects relating to Home and Family Life, thus helping to bridge the gulf that now exists between social conduct and school curriculum.

IX. Teacher Training.

62. This Conference is of opinion that Training Colleges and Normal schools should emphasise the use of visual aids in education both in their technical and teaching aspects.

63. This Conference urges that a course of intensive physical training should form an integral part of all teacher training curricula.

64. This Conference recommends that the period of training for graduates should at least be two years in order to provide the time needed for the efficient study of the usual subjects for establishing close contact with pupils, and for giving sufficient teaching practice under proper supervision.

65. This Conference is of opinion that for the establishment of close personal contact with the students, for providing efficient supervision during the students' Training Practice, and for paying individual attention without letting the teaching degenerate into mass lectures and dictation, the Training institutions should be so adequately staffed as to provide on an average, at least one lecturer for 15 students.

X. New Education (Including Research and Experiment).

66. This Conference pleads for an adequate provision of refresher courses in progressive education for teachers at all stages of education.

67. This Conference urges that facilities for the university study of education and related social services including research and graduate study be promoted as a part of the teacher training programme and that these should be open to both the sexes.

68. This Conference is of opinion that the basic concepts of New Education should form the basis of all curricula revision.

XI. Examination.

69. This Conference is of opinion that the present system of examination for secondary and primary schools is faulty and requests the Committee of Examination Section to recommend changes in it on the basis of modern researches.

70. This Conference is of opinion that questions on all subjects other than English should be set in the different languages of the provinces and should be answered by the candidates, their mother tongue.

71. This Conference recommends that a candidate who gets plucked in any university examination in one subject should be permitted to prosecute his higher study but should not be allowed to appear at the higher examinations until he has passed the former examination.

XII. Internationalism and Peace.

72. This Conference is of opinion that in order to foster international goodwill and understanding there should be a systematic extension of the facilities for :—(a) the co-operation of universities in the study of social sciences and human relationship ; (b) the interchange of teachers.

73. This Conference recommends the creation of a Central Exchange Bureau to promote and facilitate the exchange of educational cultural films, lantern slides, pictures, exhibit materials, books and illustrated literature among nations for the furtherance of international friendship and goodwill.

74. This Conference recommends the establishment, in all higher institutions of learning, of course of instruction on "Methods of Pacific Settlement of International conflicts."

XIII. Women's Education.

75. This Conference advocates the inclusion of Home Economics into the curricula of studies in girls' institutions.

76. This Conference is of opinion that girls should have equal opportunities with boys to compete for public services.

77. This Conference advocates an extensive programme of education for adult and family women.

XIV. Resolutions of Courtesy.

78. This Conference conveys its sense of deep gratefulness to His Highness the Maharaja Holkar of Indore for his gracious patronage, sympathy and support for the 18th All-India Educational Conference at Indore.

79. This Conference tenders its grateful thanks to His Highness the Maharaja of Dewas Senior for inaugurating the 18th All-India Educational Conference at Indore.

80. This Conference expresses its sense of gratefulness to the Governments of the States of Kashmir, Gwalior, Indore, Jaipur, Bhopal, Alwar, Dhar, Rewa, Ratlam, Dewas Senior and Bundi for deputing delegates to partake in its deliberations.

81. This Conference appreciates the support of the Departments of Education of the Provinces of Bombay, Central Provinces and Berar, Madras, United Provinces and Bihar, in bringing the Conference to the notice of all teachers under their jurisdiction and in granting to those in Government service facilities for participating in our deliberations.

82. This Conference expresses its appreciation of the support of the Universities of Calcutta, Allahabad, Dacca, Benares, Bombay, Aligarh and the Punjab in deputing delegates to represent them at the Conference.

82. This Conference records a vote of thanks to the Chairman of Sectional Conferences whose labours have largely contributed to the success of the Conference.

84. This Conference records its appreciation of the spirit of comradeship and cooperation displayed by the delegates from various Provinces and Indian States and thanks the organisations concerned on their hearty and sincere response.

85. This Conference conveys its sense of appreciation and gratitude to the Reception Committee, the volunteers and the workers for their cordial welcome and admirable arrangements.

86. This Conference accepts the invitation of the Government of His Highness the Maharaja of Jaipur to hold the 19th All-India Educational Conference at Jaipur during the Christmas week of 1943.

87. This Conference expresses its sense of gratefulness to Rt. Hon'ble Dr. M. R. Jayakar for his inspiring Presidential Address and his able guidance of its deliberations.

88. This Conference records a vote of thanks to Pandit Amarantha Jha for his eminent services as the President of the Federation Council.

89. This Conference authorises the Secretary, All-India Federation of Educational Associations, to communicate the resolutions of the Conference to the authorities and persons concerned, and take such steps as may be necessary to give effect to them.

A CHARTER OF TEACHERS' RIGHTS AND OBLIGATIONS.

(Referred to in Resolution No. 26 passed at the General session of 18th All India Educational Conference, Indore, December 1942).

Preamble.

Whereas it is necessary, in the best interests of the education of the rising generation in every stage, whether Primary, Secondary, University or Postgraduate, as also of a properly organised social system, that the status and functions of the teacher in or of every grade and stage in the educational system of the country be assured and safeguarded ;

and whereas such assurance and safeguarding can best be afforded by according legislative form and sanction to the basic principles determining and regulating the said status and functions of the teaching profession collectively, as well as of the teachers in the profession individually ;

and whereas the rights and duties making up in their aggregate the said status and functions have been carefully considered and embodied in the basic principles laid out hereafter, in a clear and definite form suitable for incorporation in an organic national legislation in that behalf ;

The 18th All India Educational Conference, after full deliberation, declare the following to be the basic principles relative to the status and functions, the rights and responsibilities, the duties and privileges, of the teaching profession in India collectively, as well as of individual teachers severally, for which the All India Federation of Educational Associations will strive to obtain legislative form and sanction by organised endeavour in every legitimate manner.

I. The Status of the Teacher.

1. Every recognised teacher is a public servant, engaged in the task of nation-building. The entire teaching service or profession must, accordingly, be treated as a National Service of Public Utility.

2. The community, the State or Government must, therefore, insist and require that, no matter in what grade or rank or employment and individual is serving the community as a teacher, due respect and consideration should be shown to that individual

as a worker and as a citizen. The teaching profession being a Public Utility Service, the incursion of the private, profit-seeking employer should be progressively eliminated from this field.

3. Only citizens of India can be recognised as teachers entitled to the rights and responsibilities embodied in this Charter. Recognised teachers shall have all the fullest civic rights, social, economic, political, which may be guaranteed by or under the constitution of the country.

4. Any infringement or disregard of these rights shall be liable to be redressed at law, at the instance of the individual teacher or the Association concerned; and, in appropriate cases, at the instance of the profession collectively. Suitable machinery should be organised by the profession, and recognised by the law of the land, for this purpose of enforcing, when-ever necessary, the rights assured and responsibilities laid down in this Charter to the profession collectively, or to the teachers severally.

5. Teachers shall be assured an appropriate place, *ex officio*, or by secured election, in all cultural activities in every village, or primary unit for the organisation and carrying-on of the national educational system, and in initiating, organising, or performing such activities. Where deemed proper, specific bodies should be established for this purpose; and teachers be assured due representation on such bodies.

6. For the effective enforcement of the rights and responsibilities of teachers as laid down in this Charter, it is absolutely necessary that the teaching profession be closely organised all over the country. Formation of Teachers' Associations by local divisions should, therefore, be required by law in every place where educational activities of any sort are being carried on by recognised teachers as a public utility service. These Associations should be linked up, *inter-se*, by some sort of a federal chain, connecting and combining the Associations of each smaller regional unit into the next larger regional unit, till the whole country is covered by the National Federation of Teachers' Associations.

7. In every State and Province, an Advisory Council of Education must be established by law, to deal with matters related with public education within that area, including the content and technique of education, as also the due observance of

the rights and responsibilities of teachers as laid down in this Charter.

8. Suitable representation shall be accorded to the Teachers' Associations, in each such regional unit or division, on such local governing bodies as are primarily concerned with education. Similar representation must, likewise, be accorded to the Provincial or State Federation of Teachers' Associations within a State or Province, on the Local Government's Advisory Council for Education within their area or jurisdiction.

9. In cases of dispute or difference between any teacher and his employing authority, or in matters relating to the conduct or discipline of individual teachers giving rise to differences as between the individual teacher or teachers concerned, or their Associations, and the authority representing the local Government, the Advisory Council of Education must seek the aid and co-operation of the Provincial or State Federation of Teachers' Associations to investigate into and adjudicate upon such dispute or difference.

10. Contact shall be maintained, in an appropriate and effective manner, between the local Federation and its federating Associations, as also with the individual members of such federated Associations so as to keep the teaching profession active, alert and progressive in regard to the policy, objective, or methods of education. For the same purpose, contact should also be maintained between teachers and the parents and guardians of their pupils, so as to adapt the education and training of the young as much as possible to their environment. Every endeavour should be made to organise and make interested as well as vocal the parents and guardians of those undergoing systematic education.

II. The Teacher

11. None but citizens of India, over 18 years of age and duly qualified for the purpose, should be recognised as teachers entitled to serve under the National Educational System.

12. Any citizen of India, duly qualified to serve as a teacher in the national educational system shall, on application, be entitled to be registered, whether actually engaged as teacher or not. Only those on the Teachers' Register shall be entitled to be employed as teachers under the National Educational System.

13. Subject to the preceding clause, no discrimination shall be permitted, on any ground, such as that of race, sex, creed or community, in regard to the recruitment, appointment, promotion, transfer, etc., of teachers.

14. The State or Provincial Advisory Council of Education must prescribe the qualifications needed for the several grades or stages in the system of national education, without prejudice to the provisions of this Charter. The test for the fulfilment of such qualifications shall, as far as possible, be conducted by a public institution, at least in respect of the first appointment.

15. In making any appointment in any rank or stage under the National System of Education, every care must be taken to see that the individual appointed possesses the required qualifications. It must be the aim of the Provincial Council of Education to see that, within a prescribed time limit, only those who are duly qualified are allowed to teach in the public institutions devoted to education and training of the youth of the country.

16. Every teacher, employed under the National System of Education, must be guaranteed a reasonable standard of living, with due regard to his qualifications, experience, and grade and place of employment. In each State or Province, the Local Council of Education should help in defining a "reasonable standard of living" appropriate to the several grades or ranks of teachers as well as their places of employment. The standard, thus defined and prescribed, may be open to revision, from time to time, by the same authority that defined it. Until the standard has been thus revised, it shall be enforced by the Local Government: and shall be obligatory on all bodies, authorities, or individuals employing teachers, and carrying on the work of educating the youth of the community.

17. In addition to the guaranteed standard of living, as required in the preceding clause, every registered and recognised teacher shall be duly and adequately protected or insured against sickness, invalidity, accident and any disability either temporary or permanent arising therefrom, old age, and unemployment due to no physical or mental defect of the individual concerned. The State or Provincial Council of Education must help to organise a comprehensive system of insurance for this profession, preferably on a contributory basis and mutual aid

principles, which would provide for all the common contingencies of a teacher's life.

18. Once appointed to a post in the teaching service, and subject to such conditions regarding probation or the period of appointment made at the time of the appointment, every teacher shall be guaranteed security of employment. No teacher shall, subject to the foregoing, be dismissed or dispensed with from his post or employment without adequate and sufficient cause under the rules made in that behalf by the Provincial Council of Education.

19. The Provincial or State Council of Education must prepare, for enactment by the Provincial Legislature, an Education Code, containing, *inter alia*, rules for the recruitment to the education service or profession; the nature and conduct of the public test for judging the qualifications and fitness of individuals intending to be teachers; the discipline, promotion, transfer and superannuation of teachers; the contribution and benefits under the teachers' insurance system: conciliation, arbitration or adjudication in disputes between the teachers and their employers, or superiors; and the like.

20. No one shall be employed as a teacher, after the prescribed period of transition is over, who is not duly qualified, and certified as such, by some public statutory authority. Subject to such provisions of the Constitution as may concern the guaranteed rights of minorities in respect of the initial recruitment for such posts, all promotions, transfers, etc., must be made exclusively on grounds of merit.

21. The right to the freedom of speech, thought, worship, or expression, is guaranteed to every citizen of India. Teachers have also these rights, individually as citizens, and collectively as an organised profession or service. All due regard will be expected of teachers, in view of their guaranteed status in the community, to propriety in expression and behaviour.

22. The right of association, for any purpose not declared to be illegal, must also be guaranteed to teachers as to all other citizens of India.

23. Every teacher shall be entitled to participate in any public activity, which has not been declared to be illegal, subject to the efficient and satisfactory discharge of the duties as teacher.

24. All other civic rights of voting at elections to, or standing as candidates for, election to any public body or authority will be assured to the teachers in the same measure and on the same conditions as to any other citizen of India.

25. A teacher, once appointed to a substantive post in the National Education System, has the right to be still further trained, so as to enable him to discharge his duties with the utmost efficiency, and to improve his position and prospects in the profession. Facilities must, therefore, be provided for such additional training, as well as for travel and research, to teachers actively engaged in the profession or service.

26. The community, guaranteeing to every teacher a reasonably decent standard of living, has the right to expect that such teachers shall devote their whole time, attention, and energy to the specific tasks and duties assigned to them. Without the permission of the immediate superior in each case, no teacher shall accept any "spare time work", or be engaged in any subsidiary or supplementary occupation likely to affect prejudicially the efficient and regular discharge of his normal duties.

27. As far as circumstances permit, every educational institution shall be conducted as a self-governing unit in regard to such activities as relate to the social and cultural life of the institution. Teachers as well as pupils in every such institution are equal members thereof for this purpose. Every teacher must participate in the 'self-governing' machinery devised for the institution, so as to train and habituate the pupils to the tasks of government and the responsibilities of citizenship in a democratic community.

28. The right of teachers, collectively or severally, to have an effective voice in the shaping of the country's educational policy, and working its administrative and controlling machinery for this purpose, must be guaranteed.

29. Every teacher shall have the right to demand proper enquiry, and arbitration or adjudication, in cases of dismissal, supercession, retrenchment, or other alleged inequitable treatment.

30. Every recognised educational institution is entitled to, and must be provided with, adequate space for Physical Training.

31. Every recognised educational institution shall be afforded adequate protection in times of civic commotion.

III. Responsibilities of Teachers

(a) *To the community as a whole collectively*

32. The principal aim of an organised system of public education is not only to train up the youth of the community in the arts, sciences, or crafts needed for life; but also to bring them up as good citizens. The teacher is the most important means of realising this objective in its fullest sense. It must, accordingly, be among the foremost duties of every teacher, not only to attend to the immediate programme of the regular instruction and training, but also to help in that wider process of education to the utmost of his capacity which would make of persons so educated, clean in habits, healthy in body, sound in mind, good citizens and social, civilised human beings.

33. Every teacher, set in authority above the youth of the community, and placed in a status commanding the respect of his neighbours, must ever remember that his charges are the hope of the community in the next generation. Just as the rights and obligations of teachers, collectively and individually, are outlined hereby, the corresponding rights and responsibilities of the pupils must also be defined: and the teacher must discharge his duties in due recognition of those rights. Every child is entitled to such personal attention from his teachers, in a programme of systematic mass education, as the strength of the staff in each institution, the facilities of equipment, etc., will permit.

34. Teachers should, severally as well as collectively, help to establish and maintain regular contact with the parents and guardians of pupils under their charge, in order more fully to study and understand the needs, peculiarities, or circumstances and environment of each pupil; and so to adapt the instruction and training they provide to the conditions and requirements of the pupils.

35. Every teacher must so conduct his regular work as to further the objectives of the fundamental national policy, as laid down by the proper authority, in regard to public education.

(b) *To the institution he serves in*

36. Every teacher owes it to the institution he serves in to discharge his normal duties diligently. Habits of truthfulness, punctuality, cleanliness and hardwork are necessary as much for the personal advantage and efficiency of the teacher, as for the advantage and efficiency of the institution he works in.

37. For the faithful uninterrupted discharge of his duties towards the institution a teacher works in, it is of the utmost importance that no needless interruption be caused in the normal work of the institution by any teacher proposing to leave the institution in the middle of a scholastic session, or without adequate notice.

38. In the interests of the institution, as well as of the efficient discharge of his own immediate duties, every teacher, while serving as a teacher, must refrain from being actively engaged in activities declared to be anti-social, without prejudice to his guaranteed right of freedom of thought and expression or association.

39. Every teacher must, in his exposition of controversial subjects included in the normal course of instruction entrusted to him, use temperate, scientific expression; and cultivate, as far as possible, an objective and dispassionate attitude while imparting such instruction.

40. Every teacher should, in his dealings with his superiors, colleagues or fellow citizens, use politeness in speech and modesty in behaviour, maintaining at the same time his self-respect and personal dignity so as to become a worthy model to the pupils in his charge. He should always observe due professional etiquette, maintain harmonious relations, and foster a perfect *esprit de corps* in the institution he serves.

41. Every teacher must whole-heartedly co-operate in the extracurricular activities of the institution he serves in.

42. The teacher is, by the very nature of calling, the observed of all observers, who forms inevitably and unconsciously, the standard of conduct and model of behaviour. It is, therefore, incumbent on every teacher to lead a blameless life, and offer no ground for complain, no occasion for suspicion, no excuse for distrust or misgiving.

Secretary :

President :

D. P. KHATTRY, B.A., L.T.

AMARANATHA JHA, M.A., F.R.S.L.

All India Federation of Educational Associations.

*(Affiliated to the World Federation of Educational Associations and
Recognised by the Government of India for representation
at International Educational Conferences. Registered
under "Societies Registration Act XXI of 1860.")*

(Founded 1925.)

The Secretary's Circular for Suggestions.

Post Box 52,

CAWNPORE

March 15, 1943.

Dear Sir/Madam :

The 19th All India Educational Conference will be held at Jaipur (Rajputana) during Christmas holidays in December 1943; and in order that its work may not be delayed, the Constitution provides that suggestions should be invited from Constituent Associations, Individual Members, Member of the Federation Council, the Reception Committee as well as from educationists in general, on the following :—

- (a) Topics of discussions for General Sessions and Sectional Conferences.
- (b) Subjects on which papers should be invited for General Sessions and Sectional Conferences together with names and addresses of educationists who specialise in those subjects.
- (c) Resolutions for consideration at General Sessions, Sectional Conferences and Annual Council Meeting.
- (d) Changes in the Constitution of the Federation, if considered desirable.

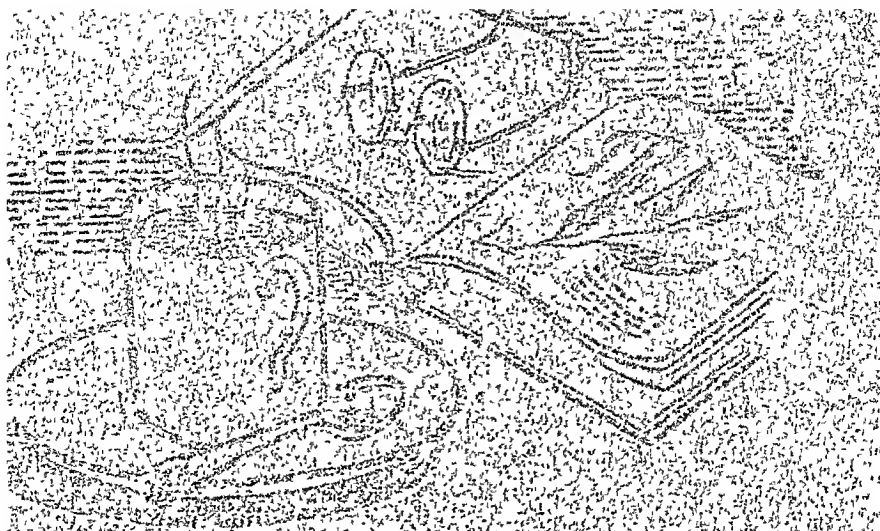
The following Sectional Conferences have been decided upon :

- (1) Childhood and Home Education; (2) Primary and Rural Education; (3) Secondary Education; (4) University Education; (5) Vocational Education; (6) Adult Education; (7) Military Studies, Research, Health and Physical Education; (8) Moral and Religious Education; (9) Teacher Training; (10) Educational Survey, Investigation, Experiment and Research; (11) Examina-

tions ; (12) Internationalism, Peace and Geopolitics Education ; (13) Women's Education ; (14) Aborigines Education.

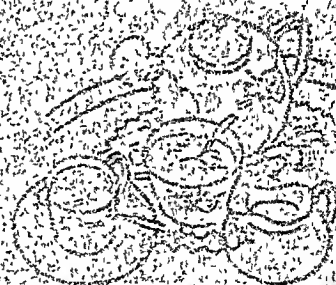
The undersigned will be obliged, if constituent associations, individual members, members of the Federation Council, the Reception Committee and educationists in general would kindly send suggestions to him regarding each of these matters for General Session and for each of the Sectional Conferences separately. All such suggestions should reach the Headquarters by the 31st May, 1943 at the latest to enable the undersigned to place them before the Executive and Council Meetings for final selection.

Yours fraternally,
D. P. Khattry,
Honorary Secretary.



STIMULATING

Why do scholars, writers and thinkers—indeed, all intellectual workers depend so much on tea? Because it is from tea they get their inspiration and to which they turn for nerve stimulation. Of all beverages tea has that unique quality which stimulates the imagination and helps clear thinking. Get your stimulating ideas from



HOW TO PREPARE TEA: Soak fresh water. Warm up a clean cup. Add one teaspoon of good Indian tea for each person and one spoonful extra. Immediately the water boils, pour on the tea. Let the tea brew for five minutes, then pour it into two cups adding milk and sugar.

INDIAN TEA

The Universal Beverage



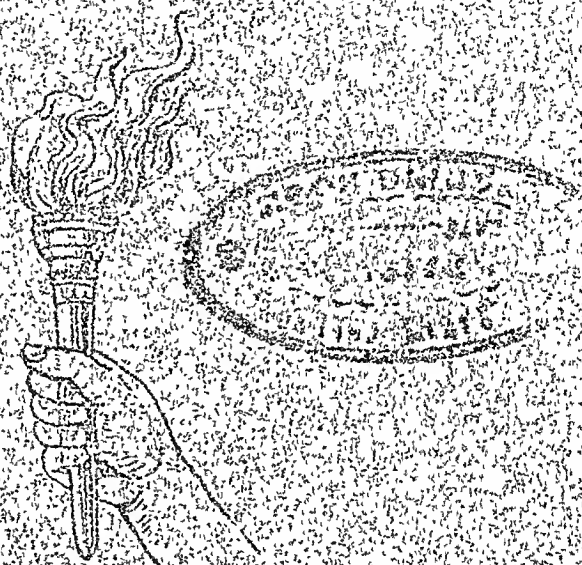
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UNIVERSITIES AND INTELLECTUAL FREEDOM*

BY K. G. SAIYIDAIN, B. A., M. ED..

Director of Education, Jammu and Kashmir State.

As we look around and survey our unhappy world we are naturally struck by the unprecedented moral and socio-political *impasse* in which we are enmeshed and, try as we might, we—who dabble in the work of education—cannot disavow our share of the blame for the terrible state in which humanity finds itself today. It is easy, no doubt, to find many other co-partners in this game of guilt—the individuals and groups who wield godless power, unscrupulous men who exploit the lives and labours of their fellow men, and people who are in control of the marvellous instruments of modern science and prostitute them to their unworthy ends instead of using them as means for the enlargement and enrichment of life. But will it be said—can it be fairly said?—that political gangsters and economic exploiters and demagogues alone are responsible for blinding the vision, thwarting the mind and poisoning the emotions of men and that the more subtle and persuasive—but not always consciously directed—influence of education spread over a long span of time, has had nothing to do with the production of warped minds and distorted emotions? I am prepared to admit that—as, for example, in Nazi Germany—when power passes into the hands of unscrupulous maniacs, with a “single-track” mind, they *can* completely dominate the educational system and attach it, like a helpless adjunct, to their unholy chariot wheels. They can bring up a

* Presidential Address at the University Education Section of The 18th All-India Educational Conference, 1942.

generation of youth, so effectively drilled and trained and "broken in", that their critical intelligence ceases to function and their generous emotions are dried up; they may lose even the mental elasticity to see any point of view but their own or, rather, what has been imposed on their susceptible minds as the one and only Truth.

But even after conceding this point, the question still remains: what is it that makes it possible for power to pass into the hands of such people? why can the demagogue drown reason in a flood of loose and loud talk, magnified a thousand-fold by the modern instruments of propaganda? How can the unscrupulous political opportunist lead millions of people—many of them highly educated—into beliefs that are not only immoral and unethical but patently irrational? Why, in spite of the most damaging disclosures, should the empire builder and armament manufacturers be able, time after time and with impunity, to sow dragons' teeth to their own pecuniary advantage and the nations be willing to reap the harvest of "blood and sweat and tears"? Why should large scale economic exploitation be still possible and profitable in an age when, in many countries, democracy has been, apparently, educated as to its rights and privileges? All these things can be possible only on *one* of two assumptions: either all men are innate fools or heartless knaves or education, in its larger signification, has failed in its true mission of releasing intelligence and quickening sympathy and the sense of fairplay. I find it impossible to accept the first alternative—my experience and intuition alike revolt against such a wholesale condemnation of man who is, after all, the end-product of the process of Evolution and presumed to have been made "in the image of God". If, therefore, people continue to behave irrationally and unethically, education—together with other social influences—must take the blame for this catastrophe. My quarrel, I may add, is not primarily with the comparatively few people who are bereft of all sense of justice and other decent human emotions and who plays with the life and happiness of millions for their own contemptible ends—*any* healthy organism might conceivably develop plague spots, but then it forthwith proceeds actively to fight and eradicate them. I am far more seriously concerned at the fact that, in every society and every country, there should be millions of such confused headed,

sheepish and gullible persons who fall an easy prey to these human vultures and learn to acquiesce more or less placidly, in their misfortunes and the atrophy of their intellect. If higher education had tried courageously to develop the critical intelligence—which can weigh and assess and analyse and generally distinguish the wheat from the chaff—men would not have been taken in so easily by all the nauseating humbug with which the world is being swamped today in the name of patriotism, nationalism, communalism, imperialism, racialism and all those high sounding corruptions of thought whose one common object is to divide mankind, on one basis or another, into warring camps and delimit the frontiers of sympathy and understanding. If, on the moral side, higher education had devoted itself seriously to cultivating the great and noble quality of *Charity* and stressed, in all possible ways, the oneness and interdependence of mankind—which science has established but prejudice denies—fanaticism, (of various kinds and complexions, would not have been exalted into a religion and sympathy would not be an offence, nor tolerance a crime ! But, I would suggest with due deference, our Universities have not been primarily concerned with these fundamental problems of Ideology, they have mainly devoted themselves to imparting instruction in certain curricular studies, envisaged not as dynamic knowledge which can remake life, but as “ subjects ” necessary for passing certain examinations which are conducted with solemn ceremony and in hushed respect ! Many of them have officially elected to retire into their “ ivory-towers ” and tried desperately to keep out the insurgent forces of the age from disturbing their precious tranquillity—on the plea that they are “ purely ” academic institutions, whatever that phrase might mean ! And when the impact of these forces has threatened to shake them or has actually disturbed their sanctuaries, they have merely registered a feeling of helpless abhorrence consoling themselves with the belief that “ times are out of joint ” or that the students have lost both their reason and loyalty for which they themselves are not to blame.

I submit that this attitude is unworthy and this explanation both cheap and superficial. The University is *not* the “ Ivory Tower ” of the sanctified scholar but a “ Watch Tower ” for the scrutiny, the analysis, the appraisal, the understanding and the direction of the forces playing on national life. If so, it is the

business of those who direct and teach in the Universities to ask themselves seriously : why *are* times " out of joint " ? Why do the students seem to " lose their reason and loyalty " in times of stress ? Should they be helpless spectators of these mighty happenings or face the issues courageously and take up well considered and intelligent attitudes towards them ? Take, for example, this disquieting phenomenon of Colleges and Universities failing to maintain their hold on their *alumni* during periods of political stress. What is this difficult situation due to ? Leaving aside the factor of unthinking effervescence which has undoubtedly been operative in many cases, we shall find that deeper psychological causes have been at work. Our Colleges have generally considered the imparting of instruction to be far more important than the formation of right attitudes partly because the latter is more difficult and partly because it might involve controversy. They have not addressed themselves systematically to training the students' social judgment or directing their generous but often ill-disciplined, emotions. Under the circumstances, they have naturally taken their ideals and their social and political opinions wherever they could find them—from their haphazard readings or their daily papers or their favourite leaders or any eloquent and plausible demagogue or doctrine-seller who could play upon their credulity. They are living in a world of dynamic changes and problems and it is idle to expect that they should confine their interests exclusively to " academic " studies which are, unfortunately, presented to them as completed and stale systems of thought. If the Universities had satisfied their intellectual craving to know and understand the world and provided real and effective outlets for their idealism and enthusiasm and; what is more difficult, wedded their impetuous emotions to directive thought—to give them poise and power—they would have been able to engage not a fragment of their mind but their whole mind and personality. If ideas, convictions and ideologies are not to be developed intelligently in the consciously planned, but free, environment of the University—I refer here to intelligence and freedom deliberately in order to distinguish the process from indoctrination—impressionable youth will find them where it can, and we shall have no justification for lamenting over the waywardness and irresponsibility of our students. They ask for life and life-giving knowledge but we have been afraid

and hesitant to disturb our precious quiet by letting in controversial issues of sociology, economics and politics which are fought for and decided "in the darkening night where ignorant armies clash". Unless we can give our students very much more than we have been able to—an awareness of, and sensitiveness to, social issues a critical mind, a trained judgment and above all a passion for truth and social justice—we shall not succeed in pulling our full weight in national life.

This leads me naturally to the central idea which I wish to place before you—a plea for securing to the Universities the fullest freedom of inquiry and research and expression of opinion on all difficult and controversial issues. The University is pre-eminently the place where such issues should be discussed—calmly, dispassionately and with good humour—and not shirked because there may be some risk of offending some strong political party or some powerful vested interests. The moment a University allows such apprehensions to direct its policy—and this has happened in Nazi Germany as in Communist Russia, in democratic England as in Republican America and, of course, it overshadows our own Universities also—its intellectual life is hampered and it loses its strongest *raison d'être*. Where, if not in the University—in which by definition, the finest minds of a country grapple with the labour of thought—shall we discuss and thrash out, without breaking heads, the difficult and obstinate problems of science, sociology, economics, politics and ethics which beset the path of man? Neither the public platform nor the market place can be considered a suitable venue for such intellectual clarification. Where, if not in University, can we learn the great lesson that Truth has not one but many facets and that different people can work out their salvation in different ways? That in variety lies richness and that an externally imposed uniformity, which irons out uniqueness and individual differences, is a sin against the laws of God and a denial of the real nature of man? Where, if not in the University, will the student's budding intellect learn that its primary function is to question and probe and doubt and not to take things for granted, that the *quest* is even more important than the given truth? In thinking of the functions of a University, I am reminded of the wise remark of a great Chinese philosopher who lived more than 900 years ago. "If you can doubt where other people feel no impulse to doubt,

then you are making progress." Also of the great philosopher-poet Iqbal who made the bold assertion:—

"Sell out Knowledge and purchase Curiosity.

"Knowledge is often Presumption while curiosity gives Insight."

It is only doubting and curiosity which give a jolt to settled habits of thought and set the process of intellectual progress in motion. In one sense, the Universities are, undoubtedly, the treasure-house of a people's culture and their task is to transmit this culture, solicitously, from one generation to the next. But in an equally true sense, they are also places where the best minds are trained to question and criticise and assess the values and bases of this culture "lest one good custom should corrupt the world". In the modern world, in particular, which is dynamic and quick changing—a world of "plural possibilities"—the "single-track" mind is peculiarly out of place as an instrument of adjustment. What this world requires is the alert and quickened mind which has initiative and resourcefulness and can grapple with new problems and situations as they arise, neither naively embracing all that is new nor lazily cherishing all that is old but weighing both in the scales of the critical intellect. My contention is that the development of such intellect must be regarded as the highest goal of University Education on the intellectual side. "Where the people lack vision they perish" and it is essentially the function of the University to give them a vision of better things—vision which is at least nearer to intelligence than to mental stupidity and sloth—and to guard them against the corrupting influence of unchanging Custom. But there are many forces that operate persistently against the possibility of the Universities rendering this service. Where "Big Money" rules the Universities—as in America but *not* only in America—or the State defines rigidly the boundaries within which Universities must function and the lines along which they must think—as in Nazi Germany but *not* only in Nazi Germany—creative thinking, which needs freedom, is arrested, the voice of healthy and informed criticism is stifled, and the rigidity of custom and ready-made opinions overlays the natural flow of life and Vision slowly perishes. Today, in the midst of war, and tomorrow, in the greater and longer travail of peace, we who have anything to do

with the Universities must jealously guard our freedom of thought and our right to judge social, political and economic doctrines. We must resolutely challenge the pretensions of demagogues and unenlightened mass opinion and of the power-intoxicated State to dictate to us our political views and our social and intellectual attitudes.

Of course, in making this high sounding claim I have naturally assumed that many, if not all, who are associated with the work of Universities have equipped themselves worthily for the role of intellectual hardship, that they have the intelligence and the trained skill to study and master their special subjects and lucidly present their point of view of their students. If, for lack of talent or mental integrity, they prove unequal to the task, their opinion will, of course, deserve no more weight than those of half informed laymen. The privilege, therefore, that I claim for them is also a heavy responsibility, exacting alike in terms of scholarship and character and suitable only for those who are prepared to lead intellectually strenuous lives in the service of Truth.

There is one other aspect of the problem upon which I should like to touch in conclusion. I do not advocate the claims of the intellect merely as a tool in the process of successful adjustment ; it is an equally essential instrument for the building up of that " good life " which is the ultimate end of all educational and sociopolitical activity. People behave with cruelty, fanaticism and injustice and, above all with indifference to moral issues not merely because they are fundamentally cruel and vicious but generally because lack intelligence and imagination and what the Buddhist thinkers call " awareness " which is the offspring of quickened intelligence and sympathy. " Forgive them, O Lord, for they *know not* what they do ! " " Not knowing " is as emphatically a cause of human miseries and sorrows as the lack of the moral sence. In the words of the Welsh preacher in " How Green was my Valley " :—

" The evil that is in men comes of sluggish minds, for luggards cannot think and will not. Rouse us with fire, O God, send upon us Thy flames that we may be burnt of dead thoughts, even as we burn dead grass. Send flames, O Lord God, to make us see ! "

Now, it is only a few people who are fortunate enough to have the flames of a great inspiration or the uplifting experience of some ennobling personal contact. The only fire that we can consciously and deliberately utilise for burning out "dead thoughts" from "sluggish minds" is the fire of *Education* provided we do quicken it into flames and not treat it as dead ashes with which to cover up and extinguish the naturally inquisitive and restless mind of youth. And it is mainly through education, inspired by a life-giving ideology, that we can develop the great quality of *Charity* which is the touch-stone of all true progress in human affairs and quickens that all-embracing humanity which leaps across the frontiers of race and geography and creeds and exposes all aggressive fanaticism and intolerance as miserable perversions of the true nature of man. If through our Universities, we can develop these twin qualities of fearless *Intelligence* and all inclusive *Charity*, there is some likelihood of retrieving humanity from the pit into which it has fallen. Otherwise, "against stupidity the very gods are powerless" and, when it is allied to narrowness and intolerance, the results are inevitably disastrous. The issue, therefore, that I have taken the liberty to raise is no mere academic or theoretical issue, a plausible topic for a platform address. It is real and urgent and with it is bound up, irrevocably, the shape of things to come in this country as well as outside Intellectual freedom must be defended in the Universities with the same unceasing vigilance as political freedom in the country and it must be used courageously in the service of a social order which is both progressive and humane.

THE SCHOOLING OF THE HUMAN NOVICE.

Just as skilful horse-trainer, when at thorough-bred colt is put in his hands, begins by schooling it to the bit and then proceeds to further stages, so does the Buddha begin his schooling of the human novice in his charge by telling the Bhikkhu to be virtuous, to control his life by the Canon Law, to behave aright, to be fearful of little faults and to live by the precepts.

—Ganaka Moggallana Sutta.
Quoted in "The Mahabodhi."

SOCIAL SCIENCES IN THE BRITISH UNIVERSITIES

By

DR. KEWAL METWANI, M. A., PH., D.

The beginnings of a synthetic, integrated approach to the problems of life in Europe lie in the latter part of the eighteenth and the early part of the nineteenth centuries. This was a period of great social ferment in Europe. The dark clouds of the French Revolution still cast their lengthening shadows on the European mind. But the contributions of various separate, unconnected social disciplines, so far vague and inchoate, were beginning to be synthesised into a co-ordinated system of thought and focussed on the problem of living. Herder's *Philosophy of the History of Human Society* (1784), Condorcet's *Progress of the Human Mind* (1796), and St. Simon's *Introduction to the Scientific Works of the Nineteenth Century* (1807) gained considerable popularity in Europe, while Owen introduced in England a new ideology through his *The New World* (1836). It was during this period of intellectual and social upheaval that "Sociology" was ushered into being by Augustus Comte through his *Principles of Positive Polity*, published in 1851-54. This was followed by Karl Marx's revolutionary work, *Das Kapital*, in 1857.

But Great Britain remained unaffected by these tremendous upheavals in human thought. She was just stepping into her glorious period of economic supremacy, imperialistic expansion and world domination. Industrial wheels were whirling fast, British ships sailed the seas. The Indian Empire fell into Britain's lap, the Sepoy Revolt was easily quelled in 1857. England rejoiced in the strength of her far-flung empire. The wealth of the country increased by leaps and bounds; investments abroad soared high. With the birth of capitalism was born the concept of the nation in European countries. Thus, the Industrial Revolution gave birth to capitalism, Nationalism, militarism and imperialism, and Fate selected Britain to be its favourite.

The prevailing mood of these times was one of expansion, growth, strength, and it became further augmented by Charles Darwin's theories of natural selection, struggle for existence and survival of the fittest (1859). Galton added his contribution through his enginical doctrines, according to which the strong

were nature's elect (1869). Thus, the science of biology became a handmaid of the economic and the political doctrines prevailing at the time. Ruskin fulminated against the pagan art of India in the British universities and stood for the supremacy of the European genius (1859). The intellectual climate of England was permeated by a sense of power. The poor had only the right to argue for rights. The Reform Bills of 1832 and 1867 yielded little, when compared with the cataclysmic changes that rocked the European continent. To be sure, there were numerous problems, consequent upon the emergence of technology, clamouring for solution. The slums and squalor of the rapidly-rising cities, the disruption of agriculture, the constant shifting of landless population to the urban areas, the low standard of living and low wages, accompanied by high mortality in the cities, and numerous other problems there were, but they were left to philanthropy and public charity. Indeed, Herbert Spencer advanced the theory of *laissez faire*, objecting to any interference of the State in the schemes of social welfare for the poor. He became the St. Paul of Charles Darwin.

Thus, not harassed by any major social crisis demanding attention, the British universities devoted themselves to the training of captains of industry, colonial officials financiers and empire-builder¹. They remained indifferent, if not hostile, to the development of social sciences. This is the explanation for "this late academic development and subordinate position of the social sciences, of which Professor E. M. Burns complains but which he fails to discern. As late as 1894, a special Committee of the British Association for the Advancement of Science reported that except at Oxford and Cambridge, where also the study was very unsystematic, "it would be difficult to imagine a more complete indifference to the scientific study of economies than that displayed at the present time." To quote Professor Burns: "Yet economies was then accorded greater academic recognition than any other social sciences. Anthropology was not taught in the universities until 1884, and sociology not until 1904. Political Science had been taught with varying effectiveness in connection with philosophy,

¹ For a very interesting account of the general British attitudes of insularity and self-centredness, see *The British Commonwealth and the United States in the Post-War World*. Pamphlet No. 10, issued by the National Peace Council London.

but no chairs were created until the twentieth century. Modern history was studied very little at the universities until after 1850, and not until the end of the century was much attention paid to its social or economic aspects. Law until recently has been taught entirely as a professional or technical subject; in 1924 the Downing Professor at Cambridge claimed that in seven centuries of law teaching 'the last fifteen years stands out in bold relief as a period of notable progress.' Even today, except in London, the social sciences occupy the smallest, least popular and least well-endowed position among all the subjects at the different universities, and they can scarcely be said to have penetrated the pre-university educational system."²

It cannot be a matter of wonder, therefore, as the writers of the interim report on "Post-War University Education" write: Foreign scientists, scholars and students residing in the United Kingdom have been astonished that the future leaders of the country should know so little about the workings of democracy or its achievements in social welfare."³

But with the Birth of the twentieth century, social problems assumed a menacing shape, and attempts were made by some eminent men to introduce elements of liberal thought into the country. With Lord Bryce as the first President and Victor Branford as its Honorary Secretary, the Sociological Society of England was ushered into being in 1903. The first course in sociology was offered by the London School of Economics and Political Science in 1904; in 1908, the two lecturerships were changed into professorships. In 1912, the munificence of Sir Ratan Tata led to the establishment of a Chair of Social Sciences in his name, with Professor E. J. Urwick as first occupant. Liverpool established a Department of Social Sciences with a professorship and three lecturers in 1923. St. Andrews and Aberdeen have had Sociology for short periods. The Sociological Society has been converted into the Institute of Sociology. The Institute organises discussions, issues the *Sociological*

² Burns, E. M., "Social Sciences as Disciplines: Great Britain," Encyclopaedia of Social Sciences, 1930, p. 231.

³ See "Post-War University Education," interim report, submitted by 28 leading scientists and educationists in the United Kingdom, to the Division of Social and International Relations of Science of the British Association for the Advancement of Science, The Advancement of Science, Vol. II, No. 7, September, 1942, p. 258

Review under the editorship of a Board, and invites papers from students of social sciences. The most important of social sciences, Sociology, still occupies the least significant place in British education; other social sciences have not fared any better. Compared with the gigantic strides made by them in the American and the continental institutions they are still in a primitive stages in the British.

The consequences could not but be disastrous. The various national and imperial problems were solved by piecemeal legislation; there was no appreciation or understanding of the larger frame-work of which these problems were a part and in the light of which their challenge could be met.⁴ Reconstruction of life on a national scale and in terms of the changes introduced by the new technology was still unknown, the chief reason being that the *whole* education for *the whole man* and *the whole nation* had not found its way into British education. Some of the most eminent scholars left the country. William McDougal (Psychology), Malinowsky (Anthropology), Bertrand Russell and Whitehead (Mathematical Philosophy) migrated to Harvard; MacIver (Political Science) and E. J. Urwick (Sociology) joined Columbia and Toronto Universities respectively. Harold Laski is not a permanent fixture in London. Toynbee (History) has joined the British Ambassador's office in Washington D. C. to conduct propaganda on scientific lines! There are no social scientists of eminence teaching in British universities.

This neglect of social sciences and of the sociological point of view is one of the primary causes of the catastrophe that has overtaken Britain at present. The complacent, smug mentality, inherited by the British from the halcyon days of the nineteenth century, has done them, their country and the empire incalculable harm and the cost of retrieving the lost ground is very heavy indeed⁵.

⁴ See *London Economist*, February 12, 1933.

⁵ The particularistic or individualistic type of mentality has always reflected itself in the British imperial policies. For instance, the Royal Industrial Commission for India was not authorised to consider the fiscal policy of the government; the Royal Fiscal Commission was not to discuss the tax system; the Royal Taxation Commission had no authority to take in the problem of land revenue; and the Royal Agricultural Commission paid no attention to the standard of living and the problem of population in India! That also explains the attitude of the English teachers in Indian universities to the introduction of Sociology.

But the spread of universal education, the revolutionary changes in social life brought on by recent advancements of science and machine, and the increasing impact of American education on the British, have given courage to the younger social scientists of Britain, and they are putting up a valiant fight for an integrated approach to the problems of social life, as well as for co-ordination of the various social sciences in the universities⁶.

The British Association for the Advancement of Science has taken a leading interest in the matter. It started a few years ago a special Division of social and International Relations of Science under the presidency of Sir Richard Gregory, an ex-editor of *Nature*. This Division appointed in 1942 a Committee of Experts to report on "Post-War University Education," and their recommendations, embodied in the interim report, make a very interesting reading. The authors write :

"In English universities the first two years' course might cover :

- A. Physical science including astronomy, with emphasis on the order in which the several facts have become known. Many students would not need to continue the study of this subject beyond their first course.
- B. Biological and geological science : the elements of animal and plant evolution, development and function.
- C. History of science and learning, with reference to political and social history.
- D. The social sciences, including sociology, anthropology and psychology, with the elements of moral and political philosophy⁷."

⁶ See i. "War-time Social Surveys," *The Times*, London, March 28, 1942. Also the editorial, "Social Surveys," in the same issue.

ii. "Social Sciences," George Catlin, Professor of Political Science, University of London, *Nature* May 9, 1942.

iii. "Scientific Study of Society," H. A. Mees, *Nature*, June 6, 1942.

iv. "Education for the Complete Man," M. L. Jacks, Director of the department of Education, Oxford University, *Nature*,

v. "Democratic Planning and the New Science of Society," Karl Mannheim, Professor of Sociology, London School of Economics and Political Science, *World Review*, July, 1942.

⁷ Opus cit., p. 258.

Attempts are also being made to start a Social Science Research Council, enjoying the same independence as the Royal Society. The Indian newspapers have also given currency to the news that the British Government is contemplating the setting up of a "United Nations University" in London in the near future. The University will study the political and social problems of the United Nations as a whole. The idea was initiated by the Royal Society and supported by various organisations in the United Kingdom. The final plans will be announced shortly⁸.

Thus, with a Division on Social and International Relations of Science functioning within the British Association for the Advancement of Science, with the university education completely overhauled so as to emphasise sociology and other social sciences, with a Social Science Research Council enjoining the status of the Royal Society, and with a United Nations University, there must soon dawn a day, now long overdue, for the new education of the youth of Great Britain to enable them to live in the twentieth century.

COORDINATED EFFORT CHARACTERIZES THE READING PROGRAM

Administrators and supervisors, psychologists and school health officials, guidance workers and librarians—all these as well as teachers play a vital role in effective reading instruction. Moreover, a successful attack on reading requires a coordinated effort, not merely everyone working at the task independently. There must be similarity in purposes and approach, the systematic exchange of information about the reading habits and needs of different pupils, and reinforcement in each classroom, as often as possible, of the reading skills being emphasized at that time in other classes. Only by unity of purpose and the best cooperative effort can satisfactory growth in reading be assured.

—*The Education Digest.*

⁸ See the *Hindu*, of Madras, dated December 20, 1942.

GEOPOLITICS

By

H. F. RAUP

The techniques used by German leaders in their effort to expand the power of their nation are of mounting significance to American educators. The members of the teaching profession should be aware of the back-ground pattern of Hitler's foreign policies. In that pattern, a dominant thread is supplied by geography in the form of German "geopolitics," which motivated the German machine by incessant propaganda and advice on Germany's chances of political and military success and defeat. Geopolitics is such a potent force in Germany at present that it is possible that it may become a spiritual theme, more difficult to supplant than the motives which now inspire the German people.

In the United States there is no movement to correspond to geopolitics. American geographers have assisted the government in some projects, notably the Tennessee Valley Authority and its work. A trained corps of geographers is surveying the possibilities of the Columbia Basin Project. Another group has investigated excessive soil erosion on Indian reservations of the West; other groups are at work on long-time weather forecasting at Massachusetts Institute of Technology. These are constructive and beneficial uses of geography, serving the government and the people. But in Germany the subject has been debased, and it has become a political weapon under the control of the dictatorship; in America we have no parallel degradation of academic discipline.

When Hitler came into power in 1933, the German universities and their teaching and research staffs were in an unfortunate position. Those who continued to teach in higher institutions were forced to fit their pedagogy into the Nazi ideological scheme. The entire university system was subject to the dictates of the states, with attention directed toward indoctrination instead of academic research or competent teaching. Results were immediate, and the universities became impotent. For years to come, German published research and German scholars, especially in the social sciences, will be suspect.

The principal German exponent of geopolitics, Dr. Karl Haushofer, interprets the subject as "political life forms in their earth relationship, conditioned by historical development." The thought may be expressed otherwise: geopolitics is the study of conditions of circumstances of life within a political state, and the relation of those circumstances to their space on the earth. The emphasis thus is placed on the concept of space, and the view is held that the development of a nation is due, not to accidental political or historical factors, but to natural resources, raw materials, and opportunities for expansion. In other words, foreign policy does not determine the history of a country; but the land itself determines the foreign policy and hence the history. Advocates of geopolitical theory claim that this is a dynamic treatment of the subject, while "political geography" merely recounts the relationships of national states to their physical geography, and is static.

The background of geopolitical theory is complex, but evidently there were two main streams of thought which fed it. The first originated with Friedrich List, a professor of political science who visited this country about 1825 and became familiar with the principles of the Monroe Doctrine. He returned to Germany to serve his government, and to publish "The National System of Political Economy" in 1841. He proposed therein that Germany seek an enlarged space for her future well-being; such an area should extend from the North and Baltic seas to the Black Sea and the Adriatic. List was not responsible for the German concept of the need for greater *Lebensraum* though that convenient term was not used in Germany until 1900.

The second source of thought in connection with the subject evidently sprang from some of the undeveloped ideas or statements of Friedrich Ratzel, whose early writings stimulated the study of geography in the United States. His special contribution to the theory of geopolitics was the emphasis upon the importance of space. He believed that a nation's attitude toward space is indicative of its capacity for survival; that in order to survive, its people must be conscious of their relations to space, handling their national economy, politics, and other activities with regard to the land which they occupy or control. Ratzel's use of the word "survival" referred of course, to political survival.

A brief application of Ratzel's view with reference to the United States, is interesting. The early settlers of this nation certainly were conscious of our geographical space. Land grants and colonial boundaries were exceptionally liberal in their provisions for extension into as unknown western wilderness. Even the traditional provincials, the residents of New England, joined that great movement to the west, animated by the spirit of Manifest Destiny. But today we endure jokes about the Bostonian who sets out on a western tour to the Hudson. If this is an indication of increasing provinciality in New England, it suggests a possible threat to our national existence, according to Ratzel. There are parts of the southern states where the people are unaware of America's space. However, recent movements from the Dust Bowl suggest a healthy appreciation of the opportunities which the Far West affords.

Returning to Europe, in England the writings of Halford J. Mackinder followed those of Ratzel. The former was convinced that the essential reason for conflict between nations was the alternating dominance of land power and sea power, and that the oceanic or continental position of a nation determined its principal interests, military moves, and political complexion. He was particularly interested in noting the sharpest contrasts between sea and land areas. The largest land mass on the face of the earth is the combination of Asia, Europe and Africa. Except for certain bodies of water, these continents are essentially a single land unit, and Mackinder described their core area of central Asia as a "pivot area" or "heart-land." This, he believed, is a highly strategic space, almost land bound, containing within itself all the advantages which Germany must have in any way against other powers. If Germany could occupy or dominate the heart-land, she could be supreme among nations of the world. It will be noted here that Mackinder's conception of the causes of war was primarily economic, based upon the control of land and resources; thus the whole underlying philosophy of geopolitics was and is essentially economic.

Germany's hopes of controlling the heart-land were thwarted in 1919 by the establishment of many small states set up as buffers between Germany and Russia. These states were almost certainly created as a direct result of Mackinder's recommen-

tions in his "Democratic Ideals and Reality," published at the opportune moment in 1919, and transmitted to the geographers in the United States by Dr. Frederick J. Teggart.

Mackinder believed that "danger to the peace of Europe lay in German domination of Russia and the East." He was in a position to make acute observations on wartime conditions, since he served as director of the London School of Economics and was a member of Parliament. In his opinion, history, tied to the study of nations and states within narrow time compartments, was not in a position to assist statesmen. Geography, unhampered by tradition, with its affiliations with geology, anthropology and economics, and by the "force of its materials, was committed to a world out-look." And it was the world outlook, or *Weltanschauung* which could make the provisions of the Treaty of Versailles function against further aggressive actions of Germany. In particular the world outlook could protect England against disastrous outbreaks of war. Mackinder therefore believed England's best interest lay in separation of Germany and Russia, and to that deliberate end the shatterbelt buffer states of Estonia, Latvia, Lithuania, Poland, Czecho-slovakia, Hungary, Austria and Rumania were created or enlarged.

Mackinder's "world-island" of Asia, Europe and Africa is not a true island, for it is ice-bound on the north and cannot be circum-navigated with any safety. Around the fringes of the world island, Mackinder placed an inner or marginal crescent of land, to include northwestern Europe, the Near East, Arabia, India, and the Far East. His lands of the outer or insular crescent included North and South America, most of Africa, the East Indies, and Australia. By implication, the important areas are Siberia, the Caspian lands, European Russia, and Scandinavia, and it is this land which Mackinder called the pivot area.

Where the pivot area is exposed, there are contacts with other parts of the world and civilization thereby is advanced, though subject to constant threat of aggression; where the pivot area is inaccessible from the sea, there is backwardness but safety from military raids. To support this idea it should be noted that the great migrations of prehistoric and historic times have originated within the heart-land, and that repeatedly it has produced waves of half-savage men who overflowed its boundaries to enter the lands of the marginal crescent, there to pill-

age and introduce new ideas and new blood. Always, these movements have been centrifugal. It remains to be seen whether the cenripetal attack now in progress under the direction of Germany and Japan will succeed in penetrating the heart-land.

If the pivot area is of prime importance, a brief glance at its geography is in order. It is, as previously noted, invulnerable from the sea along its northern boundary because of weather and ice. From the west, it can be approached through rich but densely populated country. The only approach from the southwest is blocked by the Syrian and Arabian deserts and by the wastes of the Sahara. Southward, Iran is a rugged plateau, poorly served by transportation facilities. On the south and southeast, the mountain wall of the Himalayas, the plateau of Tibet, and the arid basin of the Tarim repel invasion or armies or ideas. All the navies in the world can make no impression upon the people who dominate this heart-land; can modern armadas conquer it from the air?

Mackinder's theories were known to the German geographers, but where he advocated the separation of Russia and Germany and the exclusion of Germany from the heart-land, the Germans reverse the concept and proposed an alliance with Russia, by voluntary or involuntary methods, in order to give Germany access to the resources and protection of the pivot area, and to make her a mammoth land power to offset the might of British seapower.

As previously noted, the principal German protagonist of the significance of the pivot area was Karl Haushofer. He was born in Munich in 1869 and was reared almost in the German army, serving in Japan from 1909 to 1912. There he instructed Japanese army staff members in German army tactics. He became convinced of the strategic position of Japan and of the advantages of a German-Japanese alliance. He returned to Munich to take the chair of geography and military science at the university. One of his students, Rudolph Hess, was responsible for making Hitler acquainted with Haushofer's geopolitics. Through this contact, Nazi ambitions and accomplishments were profoundly affected by Haushofer's research and opinions, although the extent of his direct influence upon the actions of Adolph Hitler is obscurely known.

The connection between Haushofer and Hess was close ; the former even dedicated some of his printed works to Hess. Haushofer visited Hitler during his stay in prison, and a footnote on page 937 of the unabridged "Mein Kampf" indicates that Haushofer was responsible for some of the ideas presented by Hitler in Chapter XIV of that volume. When Hitler came into power in Germany, he appointed Haushofer to the presidency of the German Academy and supplied plenty of money for its work. Furthermore, he decreed that Haushofer's sons and his par-Jewish wife were of Aryan descent, whatever significance that gesture may have had.

Haushofer's prolific writings are well known to German geographers and political scientists. He has crusaded for his own particular version of Ratzel's views, and has had funds with which to print and distribute them among German scholars and the public. In addition to numerous books and his periodical *Zeitschrift fur Geopolitik*, he uses the Geopolitical Institute of Munich as an instrument to disseminate his views. Among others, he emphasizes the political importance of radio. He has published many an article dealing with the internal and external problems of Japan, China, Russia, and India. He makes exceptionally effective use of maps, drawing them to show any desired conclusions to illustrate his points.

There are several cardinal principles upon which German geopolitics is based. According to one author, much of the success of Hitler's moves was due to the great amount of information obtained for him by Haushofer's agents working through the institute at Munich. Probably the collection of this material was similar to that gathered by geographers and economists in the course of routine research, but in Germany, it was not filed away. It was made available for use by any qualified government official who might have need of it for espionage, planning military operations, fomenting revolt, or other war activities. Haushofer's agents probably gathered data on a larger scale than is usually the case, since it was designed to serve many branches of the government.

One of the principal tenets of the geopolitical doctrine is that much can be accomplished by persistent use of propaganda, and this policy has been pursued with care by the German leaders. However, a modern German writer, Oswald Spengler, believes

that too much propaganda delivered by government agencies has a tendency to produce resignation and apathy among the people. If that is the case, Mr. H. K. Weigert, writing in the November, 1941 issue of Harpers Magazine believes the limit of Government propaganda has been reached in Germany, and that there are evidences of growing boredom on the part of the German people. When this condition reaches its highest pitch, it may be the decisive weapon whereby the Germans will overthrow Hitler and his regime. Another important tenet of the Munich Institute and its director evidently is the belief that Germany must dominate as much of the heart-land as possible, and must also keep in touch with her numerous emigrants. Studies of the Germans as frontier settlers, with their successes and failures in that capacity, constitute an important item of study for German geographers.

Haushofer has not expressed his opinion concerning Germany's most satisfactory method of dominating Europe or Asia. Three possibilities suggest themselves : through colonization, by amalgamation either voluntary or involuntary, and by military conquest. Of the three, the first is the most unreliable, because there can be no assurance that German colonists will remain loyal to the mother country for any length of time ; indeed, if experience is any measure, the German *Auslander* acquires new allegiances in a very short time. The second proposal, domination by amalgamation or union, we have witnessed, but there is much doubt that Hitler has succeeded in forcing unwilling subject peoples to work under his direction. The attempt at voluntary collaboration with Russia in 1939 must have been gratifying to Haushofer and his disciples at the Geopolitical Institute, since they favor a move to the eastward into the heart-land at any cost. The subsequent reversals in Russia in 1941 must have been equally disheartening, and it is more than likely that Hitler made the Russian attack without the approval of Haushofer. Whether the partial collapse of the drive into Russia was due to Germany's inadequate information concerning Russia's military strength (and this would reflect on the efficiency of the researchers in Munich,) or whether it was done against the advice of Haushofer, is not known. One thing is certain : if Mackinder's and Haushofer's views of the importance of the Russian and Siberian heart-land are correct, the

outcome of the present conflict between Russia and Germany is of acute importance to the whole world.

Haushofer is convinced that it is impossible for Germany to dominate the heart-land without a complete and decisive defeat of Russian armies and the Russian people. He believes it is impossible to conquer a nation which can retreat into space without offering battle. The importance of space in the military sense is thoroughly understood by German military staff members, who have "always been aware of the alternative either of achieving the complete destruction of the Russian war machine, or, despite a string of victories, of eventually losing the war." (H. K. Weigert, *German Geopolitics*, in *Harpers Magazine* 183 : 586-597, November, 1941 ; quotation on p. 592.)

The geopoliticians in Germany believe that the days of the British Empire's glory are ended, because the balance of power must necessarily shift from the control of the sea to the control of the land, and that any nation ensconced within the heart-land will never suffer attack by Britain's navy. This emphasis upon the distinction between oceanic and continental powers is, of course, directly traceable to Ratzel's views. Haushofer is also convinced of the necessity of using the pan-idea, as opposed to the universalism which prevailed in Europe in 1919. He thinks in terms of three pan-areas : Pan-America, dominated by the United States ; Pan-Asia, dominated by Japan, and Pan-European Asia, dominated by Germany and Italy, with the latter nation in charge of Mediterranean affairs and the former taking over the remainder of Europe and central Asia. The remnants of the collapsed British Empire will find their eventual place as they come within the orbits of the three pan-areas. There is further belief that this redistribution of lands can be brought about only through the action of the dynamic "renovating powers" of Germany ; Japan, and the United States, in opposition to the reactionary attitudes of the "resisting powers" of China, Great Britain, and Russia. In Haushofer's eyes, our alliance with British interests is opposed to our own interests, since he believes that we possess all the geographical and geopolitical requisites for attaining world power without Britain's help. England, he thinks, has moved far outside the logical sphere which she can control by sea power, and she will experience automatic defeat in her attempt to keep her empire together.

German geopolitical thought has not concerned itself greatly with ideas of a world conquest by Germany, in spite of recurring accounts of German plans in that direction. Articles published by the Institute generally ignore the problems of the western hemisphere and of the United States. Haushofer does not underestimate the position and influence of this country, but since he has ignored us in his writings, he has helped give misconceptions of America to the German people. He believes we should avoid any attempt at world conquest in our own right, since we will eventually struggle for fragments of the British, Dutch and French empires against the ambitions of Japan.

Most of the preceding paragraphs have been divorced from any consideration of the relationship of German ideas as they are expressed in geopolitical theory, and possible duplication in the United States. Here, the study of political geography has advanced very slowly; only within the last two years have we had some material on the subject appearing in textbooks at the college level. Haushofer's volume, "Grenzen," published in 1927, dealt with the problems of political boundaries. The first book which paralleled the subject, written by an American, S. Whittemore Boggs, did not appear until 1941. In the entire field, the Germans are far ahead of us, though there is a growing realization of the importance of the subject as we become more deeply involved in a world philosophy and abandon our isolationist views.

If democracy is inspired by ideas and not ruled by force, as Teggart maintains; if it aspires to enable every individual to live a full and self-respecting life, it is opposed to the concept of geopolitics as expressed by Haushofer, who looks upon his pet subject as a revolutionary doctrine having a simple appeal, caring "for the individuals relation to his physical environment—his strip of land, his valley, or his patch on the edge of the sea." If "the state is the sole monstrous individual of geopolitics," then geopolitics is the direct antithesis of Ratzel's view of geography, which had to do with the relationship of the individual to his environment. And in the final analysis, Haushofer has warped the subject to conform to his views and Nazi ideology, placing geopolitics in direct opposition to its parent subject, geography.

VOCATIONAL EDUCATION IN INDIA

By

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*(Presidential Address of Vocational Education section of the
last All India Educational Conference.)*

We are passing through times of exceptional difficulty and hardship. As a result of the present gigantic world war, mighty kingdoms and many independent countries have been or are being thrown overboard and the fate of the human race and civilisation as we have known and cherished hangs in the balance trembling between fear and hope. Human life is being hurled with a recklessness unsurpassed in history, into jaws of death and there appears to be no respect for it whatsoever. The whole of the economic life has been given a rude shock. Knowledge and scientific research have been put despairingly to a shameful use. It is a bare statement of fact that but for the courageous stand of the forces of democracy and international justice which is at last beginning to tell, the future of this world of ours would have been dark indeed. If mankind is to be rescued and rescued it must be ; if the highest of created beings is to regain its lost grandeur, it is for the teacher to come forward to put a check over man's wild passions, remould society, broad based not on man's made laws but on never changing laws of nature.

It is high time for the world to pause and see if it has not actually gone astray against God's command. It is not through paths of racial discrimination or colour bar or for the matter of that, through exploitation of the weak, that peace and human happiness will be restored. All that is true, good and beautiful will be ours and in our grip only if we fall in with God's will and purpose. To me it appears that we well have to commit ourselves ultimately to one universal type of social reconstruction imbued with one aim and that to obey God's command. The sooner this truth can practically be realised the better for the whole humanity.

Education must, therefore, be reconstructed afresh with this goal in view to maintain world poise. Educators imbued with

this ideology, must be the fore-runners in social reform and builders of future, humanity—builders not only of a particular community, nationality—white, black or brown—or builders of nations speaking a particular language as their mother tongue or nations coming of a particular racial stock or belonging to a particular region of the world but of humanity at large. Nationalism of the type of Nazism, Fascism or Imperialism does menace world peace. The present terrible war is but a sad commentary on the perverted idea and ideals of nationalism and other isms. Not until we think in terms of the entire human race as one family can we hope to usher in the era of lasting peace and true progress.

After a peace which we have enjoyed for over a century and a half, war has come to our borders and though the danger of a Japanese invasion has, thank God, faded into a remote possibility, we should not indulge in self-complacency but should redouble our effort and act with greater determination and faith in the justice of our cause for the defence of our country which alone can finally avert that danger. Difficult times may still be ahead and we will have to do a lot of hitting back before we can feel our way out. If we, however, have a living faith in the ideal of education as stated above and can strive for it ceaselessly, it should not be difficult for us to settle down to the planning of our post-war educational reconstruction with special reference to the vocational type of education. If England, already in the throes of war, can plan ahead for post-war reconstruction of education, there is no reason why India so far not dragged into the thick of actual war, should not plan her own system of Education.

The fact remains that India has to pay and must pay for the education of her children. The sooner she can be placed in that position the better. India is in possession of enormous potential resources and they must be developed to the advantage of the country and its people. We have to increase the earning capacity of the people of this country and if we can we can also at the same time allow the Government of the country to take a small share from the people's earnings, India must be enabled to pay for her reconstructed system of education. The philanthropist should do his part and come forward generously to help financially in this reconstruction of our system of education on sound lines.

The present system of Education was introduced to meet certain administrative needs. Now that it has outgrown its purpose, and the real and essential social, economic and industrial needs have arisen, it is time that we revised and where necessary reconstructed the present system of Education. I am, however, concerned with the Vocational type of education in India. "Vocational Education" is a wide term. It includes not only courses leading to University degrees, but also includes whole-time or part time courses leading to the acquisition of skill and knowledge of a particular occupation enabling the pupil to make a living. Although the present system of education has now been in existence for over a hundred and sixty years, industrial education, speaking roughly, was introduced in the beginning of the present country. The Great War of 1914 gave a fillip to the development of new indigenous industries, such as the manufacture of soaps, oils, chemicals, paper, glass, porcelain etc., while the older ones were improved, expanded and revitalised. India has also made rapid strides in the production and supply of iron and steel requirements of the country and to-day is practically in a position when it does not depend on foreign import. Sugar and cement are other examples of large scale industries which can hold their own against any foreign competition. But industrial education has not yet kept pace with industrial development. The value of present industrial production in this country is very small as compared with other highly industrialised countries. India is no doubt preponderatingly an agricultural country and for its people to be reasonably prosperous, it is necessary at least for the majority of those living in this country, to fall on agriculture. But there must be a certain ratio between those engaged in agriculture and those in industries. Economic experts recommend that in a country like India 65 to 70 per cent of the population might be engaged in agriculture and the rest in industries.

Even highly industrialised countries like Great Britain or United States were not fully prepared to meet the demands of national defence—else there would have been no Dunkirk or Pearl Harbour, but the above mentioned two disasters have also led the two countries to an all out production, both in arms and machines. This is a war of machines, and the superiority of the Allied arms and machines is now gradually telling heavily on the totalitarian states and let us hope that the forces of aggression

will soon be dispelled. This production race has no doubt given a fillip to some of the war time industries of India and employment to thousands of Indians. But India is still a long way off from becoming a really industrialised country. A wisely planned industrialization of India might result both in increased prosperity of the Indians as also in improved standards of living. Lack of technical skill has stood in the way of the exploitation of the vast material resources of this country. There would, however, be an army of skilled artisans, mechanics and engineers, which after a little reconditioning, could be employed to produce things which in peace time, people need for the pursuit of happiness and at the same time incidentally meet, to some extent, the problem of unemployment that must result after the war. India, after the conclusion of the present military war, is in danger of being involved in international economic war which may expose her existing industries and trade to dangerous international competition. If the Indian Government are not alive to this danger, even the present industries might dwindle down to very small dimensions.

Education at present provided, both in the urban and rural schools and the University, educates largely for the town life. It is an every year phenomenon that an increasing stream of pupils from country side flows into the secondary schools of the town with devastating results to the social and economic life of the country. They are not only lost to the soil but are a drag on the town life as well. The town-educated and town-bred youth shuns the life in his father's village for want of amenities of life that he enjoyed during his stay in the town school. How to develop the country side in order that it may be a congenial place for the peasant youth to live in, is one of the most pressing problems to be tackled with. Vast improvements in social structure, agricultural practice and village economy are necessary and require concentrated action on the part of those concerned with the problem. Higher wages and better conditions of life should be a check on the peasant boy to be attracted to the town life. The familiar village vicious circle must be broken with the help of a well-educated and trained teacher and a curriculum of studies well-balanced, self-sufficient and suited to the environment.

It is an accepted principle that Vocational Education should

not begin until the pupil has completed a sound liberal education and that the provision of vocational education should be related to an actual demand for specific technical qualifications. We should guard against precipitate development of vocational institutions and an industrial school must be founded on the industries of the locality it has been started in. Examples of Industrial development, both in England and the United States of America, will be of little help to us in India, to be followed. India is not an industrial country in the sense that England and America are. They are highly industrialised countries and technical education in those countries is entirely the result of a gradual growth to meet the needs of a particular locality or industry. Industrial development in India should be gradual and based on the line of least resistance and determined to a very large extent, by local needs and requirements. The initiative should come from those who are to profit by it the most. The State can play a very limited part in the development of technical education.

We should also bear in mind that roughly speaking about one ninth of the population of India lives in small towns having a population both urban and rural. The youth of such places would require vocational schools having curriculum catering for the requirements of both the classes.

Some prejudice at present attaches to the newly started vocational institutions as something inferior meant for accommodating misfits and unfits of the ordinary schools and universities. It is advisable, therefore, that if the vocational institutions are to be started, as far as possible, they should not be started as purely vocational institutions, separate from our ordinary institutions for general education. Instead of offering the students only one uniform course of vocational education we should offer them courses both vocational and cultural as is being done in the Rajputana, Central India and Gwalior State by the Ajmer Board of High School and Intermediate Education. Alternative courses of vocational education in commerce, industrial training, agricultural training and art training are offered along with the common cultural subjects. Half the school time should be given to the vocational training as recommended by the Government of India Central Advisory Board of Education. Alternative courses should be of the same market value as the present course in order that the students who have successfully gone through these

courses might not be dubbed as inferior to other class fellows of the purely subjects. It should also be possible for the students completing their training in the new type of secondary schools to proceed to institutions of advanced study or training in their respective subjects in order to obtain University degrees.

The question of the unemployment of the educated class should not be moved up with the question of educational reconstruction. The former is purely economic and concerns those who have already left educational institutions, while the latter is educational and concerns those who are to join the educational institutions. In order to minimise unemployment among the educated class we should try, as far as possible, to explore and open out new avenues for employment of such educated youth. Business mentality might be cultivated among such educated persons and they should be encouraged to undertake some kind of business venture—commercial or industrial—by the grant of loans on easy terms, or they might be provided with sufficient facilities for undertaking such productive pursuit as agriculture, fruit farming, cattle-breeding, sheep and goat farming, dairy farming etc.

PANIC COMES FROM FOOLS

Whatsoever alarms, whatsoever perturbs, whatsoever annoys, all this proceeds from the fool, not from the well informed. Just as a fire, which breaks out in a hut of bamboo, consumes, as it spreads, even storied mansions, which are cased in plaster,—so it is always from the fool and not from the well informed that there arise those alarms and perturbations, which are present in the fool and absent in the well informed. For, the well informed have neither alarms, nor perturbations. Therefore, bhikkus, trim yourselves up to become informed by study.

—*Bahudhatuka Sutta.*

Quoted in "*The Mahabodhi.*"

BUILDING PHYSICAL FITNESS DURING WAR TIME

By

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1. *Physical fitness-a necessity* :—Physical fitness as an essential factor governing the progress of a nation is a necessity at all times, particularly during war time when there is every chance of peoples' lives being affected in almost every walk of life by the stress and strains that war brings in its train. The necessity of Physical fitness for those who join the various war services, is beyond the shadow of a doubt. Such people have to be physically fit before they can think of joining the services. The training, then, that imparted in these services before they are drafted for actual service, is calculated to make them physically strong, hardy and enduring. The question of physical fitness for these people, therefore, is out of the scope of the subject of this paper. It is physical fitness of the people at large, who stay behind, and carry on with their routine life work in most cases and with some war work in some cases, that is the subject of the topic in hand. Of course, it should not be forgotten that war, especially the modern war, touches and has touched the life of even the remotest of the peoples in the world and the way in which they adjust their lives to suit the changing conditions of life and livelihood, can be said to be their humble contribution towards the war. This change and adjustment has to take place in a willing and conscious manner and then and then only, it can help materially and morally the people who are fighting in the front, on their behalf.

2. *What is Physical fitness* :—Physical fitness during war refers to the fitness of a people to withstand physically, the stress and strain that the war is expected to bring about. Such qualities as sound health, strength, endurance and resisting power, vigour, capacity to adjust their daily routine, so far as habits of eating, drinking, resting etc., is concerned, courage to face all odds of life may be supposed to go to comprise physical fitness. But it should be remembered that there is no such thing as physical fitness, pure and simple. Even physical qualities such as

strength, resistance, as enumerated above, presuppose the mental and moral preparation on the part of the people. The amount of vigour, strength and courage a person has, is useless, unless he is mentally willing and prepared to exhibit them in times of necessity. All attempts to build physical fitness amongst the people, should not neglect this preliminary preparation on the part of the people. Mental and physical preparation can and should proceed alongside and it won't be wise to divorce the two. Physical education does stand for the development of a balanced personality and as much take the whole individual as the unit for instruction. Through its programmes and procedures, therefore, it stands for the development of the required physical qualities along with the necessary mental, social and moral preparation, that is so essential to translate these qualities into action. Every effort to ensure physical fitness during war time has to take into account this very essential background. The development in the people of right type of attitude towards the war and of the sense of their duties and responsibilities during the period, is a requisite factor in building physical fitness as well as accompanying mental, moral and social fitness amongst the people, in the following ways :—

3. *How to develop physical fitness* :—(1) Organisation of Short Term Physical Education Courses say 2 or 3 months in all important villages and cities where leaders will be trained in suitable physical activities and the methods of organizing and teaching them. After training, these people will go back to their respective places and start regular classes for their brethren, with the co-operation of the city-fathers and other leaders of the city. Every citizen should be persuaded to join these classes. Following activities will be found to be suitable :—

1. Physical activities such as marching, drill and orderly movements of the body, recreational sports and games, particularly Indian and the Western games which require small space and very little equipment, *lathi* drill and fight, *farigadka*, wrestling (for men), *Jambia* (for women), Folk dances and rhythmical activities ;
2. Community songs ;
3. Demonstrations in mass of suitable activities ;
4. Competitions and tournaments between various groups and teams ;
5. Picnics, hiking and camping ;
6. Cross-Country races ;
7. Swimming and life-saving ;
8. First Aid ;
9. A. R. P. Training.

(The idea is to give opportunities to the people to come together and share their experience together so that mutual understanding, the sense of kin-ship and oneness can be built up.)

(2) Introduction of compulsory Physical Education in all educational institutions. The emphasis should be on teaching of various types of Physical activities which go to build strength, vigour, endurance, courage, confidence, fighting spirit and such other qualities. Beyond the teaching of certain activities, hiking and camping, which afford opportunities of learning how to live, should be organized on a large scale. The sense of dignity of labour needs be developed. Projects in which manual labour is required should be undertaken. Competitions and tournaments where everybody is encouraged to participate should be organized.

(3) Exhibition of films showing how they are keeping themselves physically fit in other nations, should be arranged for school children and the public at large.

(4) Physical fitness badges should be instituted. Those who come upto the required level of proficiency in physical activities and health qualities should be awarded those badges.

(5) Youth organisations such as 'Youth Service Corps,' 'Youth Brigade' etc. should be organised in every village where youths should be trained in the methods of putting whatever they know, to the best service of others.

(6) Each mohalla or locality should be made self sufficient, so far as its physical activities programme and service organizations are concerned.

Building physical fitness amongst the people is the job of every one who is interested in the welfare of the nation. Teachers, Doctors, City-fathers, wealthier citizens, and others can all combine to build up this aspect of the life of our countrymen. Above all, is the State's patronship. In the event of this found wanting very little success can be achieved. Unless the people are made to believe and realize that physical fitness is a national asset, they will not be earnest about it.

TRUSTEES OF POSTERITY

By DR. A. T. FLIGHT, B. SC.

(*Presidential Address given to the London Head Teachers Association on Dec. 12th, 1942.*)

To the historian the first half of the nineteenth century has become known as the era of "*Laissez-fair*" !

From evidence around us, it would appear that the period towards which we are moving may become known as the era of "planned living." But we have not reached that period yet, and the time in which we find ourselves may well prove to have been a time of transition. When all our plans have matured we shall have achieved that complete and perfect citizen, living in an harmonious environment, the production of which is the dream of every educationist. Nor is there any lack of those who feel inspired to plan our perfect world for us. It is not the purpose of this paper to discuss the conditions which will be bound in the new Utopia nor to criticise the architects of the completed edifice; rather it is to consider what steps may be taken immediately, in order to prepare the present generation to take its rightful place in the world of the future.

Think for a moment of the existing position. In our country, ninety-four per cent. of the children in the age group seven to fourteen are receiving their education in state primary schools. Perhaps we shall be excused if we restrict our consideration to this large majority. At fourteen years of age they leave the shelter of the class-room and are pitched into the industrial battle-field. Can anyone pretend that these young people are fit to be the trustees of posterity? They are physically and mentally immature, fitted only to accept opinions circulated by a cheap press, and to be satisfied to fill their leisure with ready-made art and music and entertainment. Let this not be construed as a slight to those glorious qualities of bravery and loyalty which have been manifest during the present war. Neither is it a reflection upon the schools whose products are reaching a progressively higher standard. It is, however, a severe condemnation of those who by act or word signify their satisfaction with the present school-leaving age.

I have consulted the Oxford dictionary for a definition of a "trustee." He is a "person having confidence reposed in him by making him the nominal owner of property to be used for another's benefit." It is possible that there are still people who believe, in spite of the age at which they themselves left school, that at fourteen a child is capable of such trusteeship? Yet a word of warning based on past experience, may be necessary, and there must be no faltering in our determination to give the child his due and to raise the school-leaving age without delay, for the strength of the forces of reaction is great and their subtlety is unbounded.

But to raise the school-leaving age to fifteen or even sixteen, will not in itself prove a panacea for all our difficulties. One industrialist has expressed the position in these words: "the results of throwing the product of our schools into industry to sink or swim are already so serious, that any aggravation is intolerable." Young people must be prepared for that life which but begins when the school door closes behind them. This training must fit them to fulfil a three-fold function. First and foremost it must develop the individual and that in itself is a task of tremendous magnitude. Then there must be the preparation which will enable him to take a place in the mundane work-a-day world, and finally there must be training for the larger sphere of citizenship.

Training the Individual

I cannot presume to indicate in any degree, what must be the content of the curriculum, nor the method of approach which will produce the best results so far as the individual is concerned. Of two things I am convinced. It is better that a lad has a staple character and can think for himself than that he can solve equations with two unknowns or read a slide rule. Further, to attempt to develop individuality in classes of forty (plus ten per cent.) is as easy a task as clambering the Matterhorn in high-heeled shoes. It is not necessary to elaborate these two points. To Head Teachers, their implications are plain. Many of those who have given thought to this subject have expressed the opinion that self-development and communal service must be collateral. One will perhaps be criticised for quoting but considerable satisfaction is to be derived from a sense of travelling in good

company. Thus, the President of the Board of Education recently said : " We want to teach our young people as best we can to make the best of their faculties, not merely that they may do well in the world, but so that they can render good service to the country of which they form a part." It is the aim of the Workers' Education Association that there should be provided by the State " an Education in which the full achievement of personality and the idea of service to the Community " are expressed, while the Association of Directors of Education has voiced the same idea thus : " the provision made for children and adolescents should be founded on educational principles which have regard only to the nature of the individual and the needs of the Community." When people whose opinions in other spheres, do not usually concur, find a common ground in this respect, I feel we are justified in drawing the conclusion that we are at least travelling in the right direction.

Training for a Vocation

There is one appeal, however, which I desire to make. It has reference to the third function which youth will eventually have to perform—his duty in his work or profession. At present the culminating point of school life may be said to centre in the After Care Conference. It is at this Conference that the all-important decision is made, which is to affect the whole future career of the boy or girl. It is here that the vital question " What are you going to be ? " is asked, and at least to some extent answered. When one considers the part which will be played in the life of the individual and in his reactions to his neighbours and the whole of his future environment, by the decisions then reached, it must be obvious that it is difficult to exaggerate the magnitude of those decisions. Yet, in how many schools is an attempt ever made to offer, what is commonly known as vocational guidance? Let me illustrate by an extreme case which came to me very recently: A girl will be leaving school next week. She has obtained a post on the recommendation of her Head Teacher. She has been to the firm and, after interview, has been accepted for the post. Yet at the After Care Conference she was unable to tell the Committee whether she was to work in the office, serve in the shop, or pack up bottles in a factory! Few boys and girls—and for that matter,

adults—have any knowledge of what kinds of work exist, beyond those engaged in by themselves and their immediate circle of friends and acquaintances. They are unfamiliar with industrial conditions, and know nothing of the qualifications demanded by different types of work. The inevitable result is a drift into, and out of, work which is unsuitable and uncongenial. The result is too frequently, a spell of unemployment, a consequent loss of self-respect, and a development of doubt in himself and in the society which claims his allegiance. Is there a remedy for this situation? In many “public” and “secondary” schools (I use the ancient nomenclature) there is a “careers master.” The “Children’s Charter” which was drawn up in April of this year postulates that all children shall have equal opportunity of access to the nation’s stores of knowledge and wisdom. Surely this access is not to be confined to the spread of erudition! If it means anything, it means that all children should be informed and instructed about the work of the world, so that when the time comes they may choose a vocation for which they are suited and not merely fill a vacancy on the books of the Employment Exchange. I suggest that as we have our sports masters, our swimming masters, our specialists in every subject in the curriculum, the time has arrived when in every school, one member of the staff shall make it his business to study industrial conditions in his immediate neighbourhood, and in its wider periphery and shall become acquainted with the qualifications demanded so that by talks and private advice, by films and visits to factories, workshops and offices, his pupils will be able to enter the world of industry and commerce with confidence and understanding. This would have wide repercussions which cannot be discussed in detail here. Suffice it to say that contentment at work means happiness at home, and an extension of that boon would have far-reaching effects.

Training for Leisure

But the young person’s life is not spent wholly at school. Carlyle said that the lessons learnt at school are as nothing compared with those being constantly impressed upon the individual in the hours outside school. This brings me to the question of leisure. The Board of Education has recently established a “Service for Youth.” I think it would be fair to assert

that one of the symbolic features of the Victorian era is the patch-work quilt. It is an attempt to join together materials of varying size, colour, and texture which in their normal life have had or were intended to have very different functions. The result was sometimes pleasing to the eye, but not all the materials responded equally to the wear and tear to which they were subjected, and frequently there appeared holes in the finer, softer, or weaker materials. I think, further, it would be difficult to imagine a more perfect example of patchwork, than our service for Youth. In our typically British manner, we have taken the existing clubs and organisations and by stretching one here and clipping another there, and joining the whole with the golden thread of financial assistance, have attempted to cover and protect our young people in the fourteen to eighteen age group. The result may be pleasing to the eye of the administrators but it is doubtful, whether the finished article will stand the strain when peace returns. Think for a moment of the constituent pieces. There are the Pre-service training units for boys—the Army, Navy, and Air Force Cadets. Then there are the Units for girls which provide parallel training, but which must not be called “pre-service units” because there is no guarantee that the members will be absorbed into any particular branch of the armed services. Following them come the other uniformed national bodies, like the Scouts, the Guides, the various Lads’ and Girls’ Brigades. Finally there is that great host of clubs organised and run very efficiently at times, but very often the outlet for someone’s suppressed protective instincts. For, remember, there is nothing to prevent any person starting and running a club, providing he can persuade young people to join it.

It must be accepted that a “leisure organisation”—an ugly phrase, but expressive of what I mean—is failing in its duty, if it does not inculcate a sense of responsibility, does not provide opportunity for self-expression, or does not emphasise the meaning of service for others. It is thus good to know that before an organisation can establish a claim to be worthy of inclusion in the general scheme, it must show that it is providing in some form or another, real training in citizenship.

Training the Citizen

There are some who hold the view that all young people should be pressed into some form of youth organisation. I hope

that any attempt at the regimentation of leisure will be fought with Stalingard resistance, for leisure, as Dr. Morgan of the Home Office says, must be "compulsive but not compulsory." One suggestion at least I would offer here. It is notorious that the three pre-service training units for boys receive varying degrees of recognition from the different services they "feed" while the units for girls get not recognition from the services at all. Coupled with this fact is another—it is this. The undoubted attraction of certain units is derived from the fact that their members realise that by their training and membership they are definitely preparing themselves for active service. But war is a transitory phenomenon, and one is led to inquire whether those same units will prove to be equally attractive in days of peace. The Latin tag tells us it is a good and beautiful thing to die for one's country. Is it less good or less beautiful to *live* for it? Moreover, to live for it, for one's neighbours, for the good of all, all the days and all the years of one's life may need a courage and a discipline not less exacting than those which win a George Cross. I suggest, therefore, that the time is not inopportune to form a new kind of unit—one with the ideal of service for others blazoned on its banners in which all lads and lasses may study the arts of peace and the privileges of citizenship.

Perhaps with the introduction of Day Continuation Schools, there will be evolved a new social centre somewhat on the lines of the community houses to be found in modern Turkey, where culture will be encouraged as a practice for the individual and where Youth will find that there is more joy in performing than in watching others.

I have endeavoured to suggest some means whereby our young people may be better prepared to accept the responsibilities of trusteeship which must inevitably be theirs. I am conscious that another revolution is demanded before it can be said that Youth has a fair chance.

Home Influence

Few will deny that one of the strongest influences which help to mould character during the formative years is that of the home. Many and important steps have been taken in the last two or three decades to improve conditions in the homes of our young people. But much remains to be done, and one is sometimes led to gaze in wonder that such good

results are forthcoming from among such conditions. It is the considered opinion of the Chairman of one of our foremost Juvenile Courts that a great proportion of our juvenile delinquency is attributable to bad home surroundings. Over-crowding, the lack of parental control, and the general atmosphere of frustration and misunderstanding general atmosphere of frustration and misunderstanding reap a rich harvest in our juvenile courts. Those who desire to see a better world must be prepared to deal with fundamentals, and in training the character of our young people, too much emphasis cannot be placed upon good homes for all. President Roosevelt in his recent address to the young people of the United States said: The better world for which you fight will be made possible only by bold vision, intelligent planning and hard work." Adventurous courage and hard work are the key-notes to success. I have but one other point to touch upon. A sound education is the only foundation upon which can be built a character which will enable man to function perfectly and efficiently and thus enable him to present a worthy account of his trusteeship. Education is a continual process. Formal education, with which we are all connected, cannot be divided into department—however sonorous the names of those suggested departments may be. There must be unity of aim throughout the whole school life from Nursery School to University. It is not too much to ask that where the welfare of the young is concerned, there should be unanimity among all practitioners. Many voices are being raised at the present time with suggestions for the reform of our so-called Educational system. Where such reform is called for there should be no voice louder than that of the Head Teachers, whose experience can indicate not only the weaknesses but possible remedies. But let them speak with one voice and in tones which are unequivocal for only thus will they be heard above the shouts of the reactionaries.

I am led to believe that a united profession, with firm convictions of the needs of the hour and a willingness to sacrifice all other considerations to the fulfilment of those needs, alone can mould that most plastic of materials, the child, in such a way as to produce what must be desired by all of us, worthy trustees of posterity.

—Head Teachers' Review.

line among students. This every one will admit is the right attitude for it will obviate trouble between students and college authorities, between students and the government and between the government and college authorities. It will go a long way in easing the situation which is sometimes created by external political influences. If once the sanctity of educational institutions is recognised and the heads of these institutions are thought to be competent to manage their affairs, there will be less tension among students. This will not only add to the self-respect of heads of institutions, but will also give students greater confidence in their teachers.

Air Force Classes

It is believed that a scheme has been prepared by Air Headquarters to assist those university students who wish to enter the technical and electrical trade groups of the Indian Air Force. This scheme has been circulated to the universities in India, and these have been asked to open special Air Force classes. It is believed further that some of the universities have written to the constituent colleges to bring this scheme to the notice of the students and to suggest ways and means of implementing it. That this is a step in the right direction no one will deny. One of the greatest needs of the day in India is the compulsory military education of young men. There are many who have been agitating for it for a long time, and even these days Mr. Jadhav of Baroda is devoting a great deal of his time to bring this about. The Indore session of the All-India Educational Conference adopted a resolution to this effect. Apart from all this, some of the Indian universities have already taken a step in this direction. For instance, the Allahabad University recently made aeronautics a subject of study. Perhaps some other universities have also done something of the kind. But these measures do not solve the problem. It is necessary in the interest of India to undertake this military education as early as possible. The U. T. C. which is a part of Indian universities is useful, but it does not carry things very far.

University for Rajputana

In the near future India, it is thought, will have many new universities. Orissa has been thinking for some time past to have a university of its own, and in Assam a university will come

into being very soon. Dr. M. R. Jayakar is busy planning a university for Maharashtra, and the North West Frontier Province is thinking of having a university of its own. Now it is learnt that the Jaipur government is seriously considering the question of the establishment of separate university for Rajputana. To prepare a scheme for it, they have appointed Mr. J. C. Rollo as their Special Education Officer. Any extension of the facilities of education in India is welcome, and the organization of university education is doubly so. But the question is what kind of university the Jaipur government wishes to have for Rajputana. Will it be like the already existing universities in India or will it be something different. The most useful service that this new university can do is to decide the question of the medium of instruction. Another useful reform that it can introduce in our present system of education is to make compulsory the military training of every youth. It should also make provision for higher industrial and agricultural education. Another thing that it can do is to take steps to preserve and promote those cultural activities which are indigenous to Rajputana. It should also see that specific training, theoretical and practical, is given to students to fit them for a particular career. In a word, this new university should remedy some of the defects of the existing system of university education, and should also chalk out some new lines of advance.

The Simple Urdu Vocabulary

An A. P. I. message states :—

“The Government of Jammu and Kashmir State have passed orders approving the vocabulary for the common medium of instruction in elementary schools, namely ‘simple Urdu’.

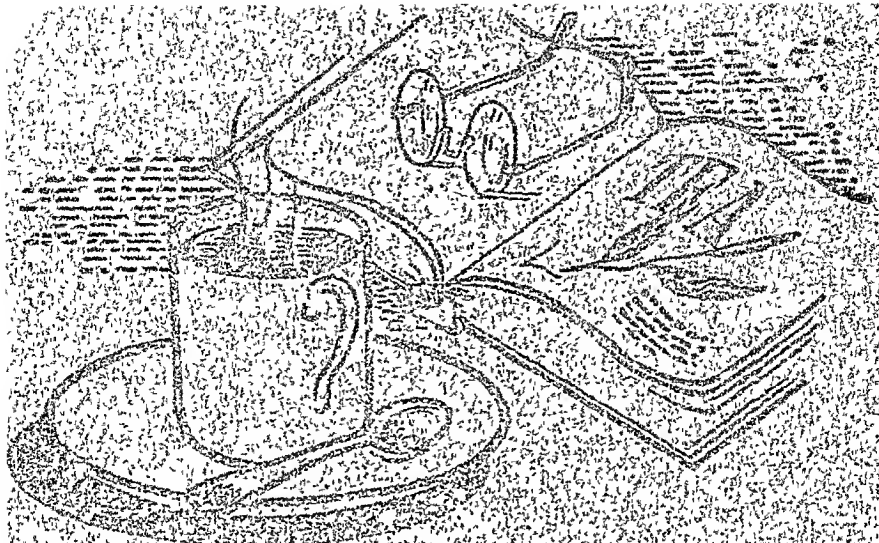
“The object of the vocabulary, states a Press note, is primarily to suit the requirements of the State, but it may be taken that the pioneering work done in the State will be of value, in some measure at least, in the solution of the problem from the All-India standpoint.

“It will be remembered that in September 1940, His Highness's Government issued orders to the effect that “simple Urdu” should be the common medium of instruction in the elementary schools and that pupils should be left free to elect to learn their subjects through this language either in the Persian

or in the Devanāgarī script. The bulk of the words in simple Urdu being practically the same as in simple Hindi also the spirit of the policy underlying this order was that the vocabulary of the common medium of instruction should, while conforming to the description of "simple Urdu" consist of words which, as far as possible, are common to both Urdu and Hindi, and which are easily understandable in the language of common parlance. The object was to make such a vocabulary familiar to pupils in classes I to V and to enable them to enlarge their vocabulary either towards literary Urdu or towards literary Hindi after the 5th class, according to their choice.

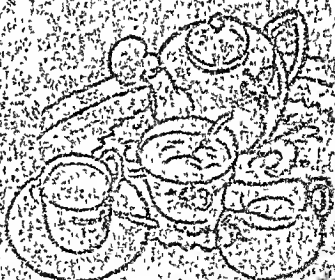
"It is hoped that the books in the approved vocabulary will be ready by the end of October, 1943."

This item of news should be welcome to some, though it will exasperate not a few. Those who believe in the sanctity of certain names will find it fruitful of controversy. But one should not fight over names. One should, on the other hand, try to understand the real motive behind this scheme. I think the intentions are perfectly honest and laudable, for an attempt has been made to evolve a vocabulary which is mainly common to both Urdu and Hindi. This means that it is a kind of attempt to evolve a common language for India. At the same time the advocates of Urdu and Hindi have been left free to choose the particular script they like. So this note reveals the spirit of compromise that has been at work in solving the language problem. This is a pioneer work indeed and may be fruitful of much advantage.



STIMULATING

Why do scholars, writers and thinkers—indeed, all intellectual workers—depend so much on tea? Because it is from tea they get their inspiration and to which they turn for mental stimulation. Of all beverages tea has that unique quality which stirs the imagination and helps clear thinking. Get your stimulating ideas from tea.



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INDIAN TEA

The Universal Beverage

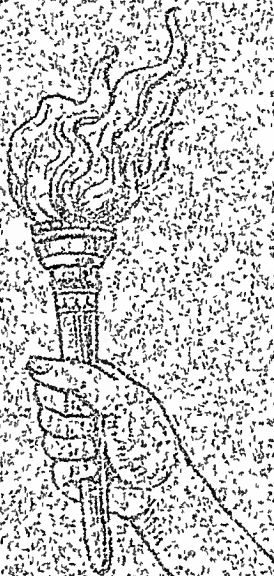
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CHILDHOOD AND HOME EDUCATION

By

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(Presidential Address delivered at the Childhood and Home Education Section of the 18th All India Educational Conference 1942).

In no other war like the present one have men talked so much about peace and security, and made plans to attain them in the future. At the same time there is a dawning consciousness that peace will not be obtained by sitting around a table and negotiating. Still less will it come by dictation. There is only one way by which to ensure a durable and lasting peace and that is by re-education. We must begin at the very foundation, and I believe that if we do this humbly and sincerely in two generations we shall attain, not perfection, but a vastly improved social order. Of this I shall say more a little later.

Let us first survey our field, and note what important educational developments in the education of young children have taken place.

It is impossible to say when infant schools were first begun. Little children below school age were for long admitted to the school-room of their elder brothers and sisters and allowed to stay there if they were quiet and gave no trouble. In this way no doubt some children absorbed a certain amount of learning and discipline by almost imperceptible means. The first infant school, however, of which we have any definite knowledge was that founded by Robert Owen, an original and practical thinker, in England in 1816. But Nursery Education as we think of it can hardly be said to have begun before the time of Froebel.

Froebel was an experienced schoolmaster in Germany who came to feel, as many of us no doubt have felt, that he could not get the best result from his pupil because of their poor foundation. In 1835 he was appointed director of an orphanage

in Switzerland where he remained for two years. I remember in my own childhood shocking my mother by telling her that when I grew up I should like to have charge of an orphanage so that I might experiment educationally with the children. I did not know that Froebel had the same idea. Fortunately for posterity it was he who had the opportunity and not I. While he was at the orphanage he experimented with the young children in his charge and worked out a programme of games, marches, songs and handwork. He was so much encouraged by the results of his experiment that in 1837 he returned to Germany and in Blankenburg he opened his own school for very small children where he carried on their education on the same lines that he found so successful in orphanage. In 1840 the school was given the name of Kindergarten, or Children's Garden. He also began to train teachers in his methods. Many visitors from other countries came to see his school, but the movement grew slowly. After his death, however, his wife, and two other devoted followers took up the organization and spread of the Kindergarten Movement. One lady carried the idea over into Italy. Within twenty-five years of the death of Froebel it was established in leading cities of Germany, Great Britain, Holland, Belgium, Switzerland, Austria, Hungary, Canada, Japan and the United States.

Froebel's main tenet was that of *education through play*. He devised a set of play materials from which the children might gain certain definite ideas, and from which they might give expression to ideas of their own. Thus early the twin principles of impression and expression were recognized. The six basic materials are known as "gifts." The first is a set of six balls, each a different colour. The second is a wooden sphere, cube and cylinder. The remaining four are two inch and three inch cubes with various sub-divisions, increasing in complexity. Each gift is in its own box. There is also other material such as tablets, sticks and rings, which are used in a variety of ways and are known as "occupations."

The Kindergarten movement has had its most important development in the United States, where it has become part of the system of State Education. In this way the kindergarten has had better housing and equipment, and the teachers were better trained. It also enjoyed the service of health experts and other specialists who were concerned with the schools. "It in

turn contributed new ideals and types of work, and a better attitude towards children than the school had shown."

At the beginning of this century on both sides of the Atlantic the attention of medical people was drawn towards the conditions of education of small children, and many drastic recommendations were made based on thorough investigations of existing conditions. In America this resulted chiefly in reforms of the materials and methods. The gifts and occupations of Froebel were found to be on too small a scale for children's eyes and muscles, to be of the greatest advantage. Large blocks and building materials were made which had to be used on the floor and not at the table, and which naturally led to more group work and projects. There was an increased emphasis on a child's own needs, his health and development. There was greater regard for the needs of the individual and his need of freedom to develop. The influence of the kindergarten in America today is very different from Froebel's and yet it has been a natural growth, carried on in the same spirit, and incorporating all that he found good and helpful. He would probably rejoice to see it in its present form.

Montessori

The next landmark in the development of infant education comes with the advent of Madame Montessori, who is the honoured guest of India today. She was born in 1869, so she is now 73 years of age, and still active in the cause to which she has devoted so much of her life.

She was born at a very significant period in the history of her country, Italy, *i. e.* during the last years of Italy's struggle for unity and freedom. (Are we not startled to reflect that Italy was not a nation in the modern sense of the word before the year 1870 ?) We may perhaps see in the circumstances of her life the reason for the great emphasis she places on the freedom of the child. She was born of rather poor parents, and was their only child, but she was a pioneer in spirit and forged ahead. She was the first woman in Italy to become a Doctor of Medicine.

She began her educational work when she was put in charge of an institution for mentally defective children. She made a careful study of the principles of Seguin (1812-1880) who had been a pioneer in that field but she differs from him in many ways. Her work is based on a study of science and on scientific observation. She lived in a disillusioned age, and ignored the

philosophy which is an important part of Seguin's contribution to educational thought.

Madame Montessori achieved remarkable results with her defective children and received much acclaim for her results. The thought came to her, "If my defective pupils can do so well, with these methods, why cannot normal children do better?" and she resolved to try some experiments along that line. First, however she toured and observed a number of European schools, and what she saw saddened her. I confess I have never been able to understand how the really excellent work which was being done in many kindergartens failed to attract her attention. Was it because those schools were in minority, or because her mind was already full of her own scheme of education? Be that as it may, she has told us of her impression of multitudes of little children being severely repressed as she says, "not disciplined but annihilated." She also describes the children as being "Like rows of butterflies transfixed with a pin."

Then she went back to Italy and opened her "Children's House" first for slum children, and later other Children's Houses for other children. Her two main ideas are:—1. Freedom and spontaneity; 2. The importance of training the muscles and the senses in the first stages of education. The movement spread, and a number of Montessori schools were opened in different countries. Its chief importance, however, lies in two other directions. It has not supplanted the kindergarten movement in those countries where it had become well-established. Her English and American disciples have made but little use of her material, but they have favoured the principle of freedom for the child, and given the children greater scope for freedom in the Kindergarten and Nursery schools which are found in increasing numbers. In the sphere of parent education and the home we find that the Montessori ideas have been helpful to many parents who have adopted them and trained their children in the home with the use of home materials, and in a wiser and more understanding attitude towards children's activities. I can bear grateful testimony myself. I came in contact with her ideas in 1913, when they were still but newly known, and they were very helpful to me in training my own children. Montessori schools as such, however, with the full use of the didactic material on which Madame Montessori still insists are not spreading. As far as I know India is the only country which is opening Montessori

schools. Other countries have absorbed much that is helpful from her system and passed on to other types of nursery education.

In spite of the fact that Montessori is so well-known here it may be well to say something more about the system.

1. As already stated, such a revolt against repression took place in Madame Montessori's mind as a result of what she had seen, (and perhaps because of the circumstances of her life which may have influenced her much more than she realised), that in her schools "Freedom of movement was the rule, provided it did not transgress the borders of good manners, social order and harmony. She proved that on these lines an astonishingly perfect discipline can be built up, even with quite tiny children. The children worked happily together moving independently to and fro, as in a well-ordered community of adults. Such 'free discipline' as it is now called, is beginning to be everywhere adopted in schools."

2. The use of educational apparatus, or "Didactic Material" as it is called. It consists of a large number of things which are designed to give the children sense training. Children show a great deal of interest and concentration in handling this material. They may be absorbed in it from one quarter to one hour without showing fatigue, and then pass on to something else in which also they show considerable absorption. It has a stabilizing effect on disorderly children. It is at this point that many present-day schools have broken away from Montessori. Her material is patented and very expensive. It can be obtained only from her or her accredited agents, and no substitutes are allowed to any one who follows her system. In this way it is prohibitive for many schools in India. It is also a question whether there should not be the same flexibility in developing other materials which the Kindergartens have shown in America.

Nursery Schools.

We come now to the most recent, of the developments of Infant Education.

In 1914 an open air school for slum children was opened in London by two sisters, Rachel and Margaret Macmillan. The chief emphasis was first on the health of the child. This was the answer of education to the strong movement by health experts in the early years of this century, on both sides of the Atlantic, to which reference has already been made. A number of schools

were opened in which education was carried on in the open air. Whatever shelter there was, was so slight that the children had only necessary protection from the elements, and the results were extremely satisfactory. One cannot help remembering the early forest schools of India, and ask ourselves why more open air schools are not possible in India where the climate is so much more favourable to them than it is in England. As health was a major concern of the new type of nursery schools they became day-long schools and provision was made for suitable diet and periods of rest. These schools were, as can be imagined, a perfect boon for the working-mother, and many creches were transformed into nursery schools. It was not long before well-to-do people also discovered their need of such education for their children, and a number of private nursery schools sprang up. In all cases the closest possible relationship between home and school was fostered giving rise to the very important Parent Education Movement, of which we know practically nothing in India. Another result of the new Nursery School movement is the organisation of Nursery classes in connection with already established schools. In these, children generally have a break in the middle of the day when they go home for the mid-day meal. Otherwise the conduct of the classes is very similar to that of the whole-day nursery schools.

These schools and classes have become important centres of research in child psychology. This again demands, and secures, a highly trained staff, who is capable of doing such research while carrying on a nursery school. Two years ago it was reported that in the Nursery Schools of the United States 31% of the workers had the B. A. degree and 41% the M. A. or doctorate, making a total of 72% with graduate or post-graduate qualifications.

The importance of the influence of Nursery schools on subsequent education can hardly be overstated. Take for example the qualifications of the staff. If your child has been guided by expert physicians and psychologists from the age of two to five, can you then with any conscience put him under the care of an untrained vernacular final teacher who has hardly a living wage? If your child has grown up in an atmosphere of discipline through joyous, free activity, can he easily be poured into the iron mould of the average class-room?

One thought interested me very much as I surveyed the history of the development of nursery education. That was, that

the great results which have been achieved by the work of Froebel, Montessori, and the Macmillan sisters were achieved by their work in the first instance for the underprivileged members of society, the orphans and the slum children. If we opened nursery schools in our respective areas for the children of mill workers, or village groups, and set aside for these experimental schools the best teachers available, with the major emphasis on personality rather than on stereotyped equipment of any kind, what freedom of spirit and fruitful results might we not achieve?

A word must be said about the conditions of nursery education in the last few years. I was talking lately with an exile from Germany who was connected with an important kindergarten in Berlin not many years ago. She told me that her institution was closed early in the Hitler regime, because the freedom of the child could not be allowed in that form of Government. In Italy, Fascist hands are reaching out for the children from 4 to 14. In Japan, where the kindergarten has been well established, I am happy to say that it seems to be the only part of the educational system where the authorities are not worried about the possible development of "dangerous thoughts" in young mind. Because of this I see a ray of hope for the future of that unhappy country. We know that in the occupied countries of Europe and Asia education has been disrupted, and no system has taken its place. The Axis simply does not want education at all for those under its iron heel.

In the democracies we find that there is a fresh and keen interest in education. At the same time there is a growing appreciation of its importance and significance, and a searching enquiry into its methods, content and aims. The present discontent with Education in India is part of the general movement and is a sign of life, if it does not spend itself in mere grumbling. I am hopeful that much good may result. We find that in the democracies at war many schools and families have had to evacuate resulting in break-up of family life in many cases, (which we hope will be but temporary) and an increase of responsibility for the school. Many schools have moved out from the city to rural areas, and the finding new life and usefulness through their village contacts and experiences. Many mothers, one might say most mothers in England, are taking the place of men in essential industries, and the State has responded by the

provision of a multitude of day nurseries which are being rapidly and efficiently transformed into nursery school, with trained staffs. There is much here for us in India to ponder over, but time does not suffice for an adequate discussion in this paper.

Along with this increase of practical efficiency and great extension there is, as has been said, considerable thought on the aims and content of education, its relation with the State, the necessity of avoiding the employment of education as propaganda by any school of politics, the recognition, however, of education as a social process, and the child as a citizen now. Religion is recognized as having a vital connection with education as it has not been recognized for at least a hundred years. And above all our thoughts are being turned to the post-war world in which our children will have to live.

Already a number of proposals have been made for the framing of post-war society, the acceptance of which it is believed, would do much to bring in a new and happier social order. Perhaps the simplest statement, though profound in its implications is the Four Freedoms enunciated by President Roosevelt; freedom from fear, freedom from want, freedom of worship, and freedom of speech and association.

Let us examine these briefly as they apply to the education of our children, in our homes and in our nursery schools.

1. The freedom from want may be stated as the right to food and the right to work. Food of course must be accompanied by all the elements of existence, such as clothing and shelter. I am a great admirer of Robert Louis Stevenson's "Child's Garden of Verses" but it contains one stanza which is a blot. I cannot believe that it represents the mind or heart of R. L. S. It is rather the all-too-faithful picture of the child-snob who has been perverted by his environment.

"The child who is not clean and neat,

With lots of toys and things to eat,

He is a naughty child, I'm sure,

Or else his dear papa is poor."

This attitude is still all too prevalent in our society. There is a stigma about poverty. But we are just emerging into a new age when there is a stigma about *property*. It is likely that the conflict between the haves and the have-nots will be very

acute about the time our nursery children reach adulthood. What can we do to help them in that hour? If we realise that the nursery is the place where attitudes are formed more than facts learned, we can do much.

1. We can see that there shall be no schools exclusively for the rich. I do not mean by that that the level of education shall be brought down. I think there should be opportunity-schools for gifted children, and it may be necessary to charge high fees for some such schools. But each parent who sends his child to a superior school, should pay something over and above the cost of his own child, so that a poor child of superior ability should be able to go there, and the school should feel honoured by the presence of such children. This has actually been done in some schools, where the poor child is not a mere recipient of charity, but his presence, outlook and influence are considered to be helpful to the children from more easy-going and sheltered homes. When we work for the establishment of nursery-schools let us endeavour to have more schools begun for the children of working-class parents and for the poor but educated middle class teachers, clerks, etc., who are probably the most depressed portion of our city population. Cannot we make Nursery Education more widely available and make it a truly democratic institution. Our children will solve the problem of food for all, if they grow up together.

2. We can in our homes help our children to have a different attitude towards poverty. Do, please, watch the attitudes of the average adult as revealed in conversation for the next month. We are all infected with the horrible disease of estimating things in terms of money." Has Mohan a good job," not meaning by that is it useful, honest work. "Yes, he is earning Rs. 200 or more a month." "Is Shushila making a good match," "Yes, her husband is earning a handsome salary, and will be able to give her every comfort." He may be a dissolute wretch, but whoever raises the question of his character when marriage arrangements are involved? And our children soak in all this. Are we fitting them for a state of society when men must be set free from want? Closely connected with this is the right to work, the privilege of work. The commonest criticism about education that I hear from the all-wise man in the street is that education is now divorced from practical life, and the most

frequently extolled remedy is an extension of technical education for boys and domestic science for girls. I confess I am not thrilled much by such proposals. I have visited other countries in time of depression and I have seen men with technical education begging bread. No, the remedy lies rather in our homes. The traditions of India have left us with the conception of specialised labour. There is, alas, always, somebody to clean up after us, and so many necessary and useful kinds of work are somebody else's business. How many girls know how to earn and mend as well as they know how to embroider? In how many homes is there a tool-kit which a boy can use, *e. g.* a screw driver, a hammer, a saw and a few nails. In how many cases do you hear people say, "I'd like to have a garden but I can't afford a gardener?" Let us change the whole attitude towards manual work in the education of little children, emphasizing actual situations, adaptability and manual skill. Respect for personality and respect for hand-products are intimately connected, and result in higher regard for created things-which would be a great boon to all institutions. (Khadi and Harijan uplift are not associated without significance.) I cannot spend adequate time on the other freedoms. But surely we must give our children freedom from fear which is so wide-spread in the world today. And yet, what wonderful triumphs of the human spirit we have seen over all that would make for fear. "I goes to sleep hopeful and I wakes up thankful", said a simple English woman. Fear and hate go together. Fear is caused by ignorance, very often, and it results in hate. Let us remember the fearlessness that is native to childhood. Let us remember that the most perfect democrats in the world are children who have not been infected by our snobbishness. We can keep our children free from fear and hate. It will not be so hard then for them as adults to give the peoples of the world that sense of security which they need. It will be natural for them to display that true spiritual tolerance will allow them to permit any man to worship God according to his own spiritual needs and conscience without interference. What a wonderful new order that would be! How different from that in which we find ourselves, we sigh. But the amazing thing is that it is absolutely possible. "The world advances on the feet of little children." Shall we set our children free for that onward march?

THE PROJECT METHOD AND THE PSYCHOLOGY OF LEARNING

By

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The term "project method" as here used means substantially the same as the "activity movement." The latter term is more frequent in the United States, the former elsewhere. Manifestly it is the validity of the underlying idea, not the name, which counts.

A project in ordinary non-school usage is a plan, a scheme, a purpose. As here used it means a pupil purpose with consequent stress on pupil activity—under teacher control and guidance, of course. More specifically, a project is any instance of purposeful activity on the learner's part where the dominating purpose, as an inner urge, (1) fixes the aim of the action, (2) guides its process, and (3) furnishes its drive, its inner motivation. Thus defined, a project as a unit of school work stands opposed to any mere assignment, to the setting forth by the teacher of any specific content to be learned and recited.

The project method means, accordingly, the effort to base the educative process on pupil purposing, the projects to pursue worthy aims, to be felt as purposefully as can be managed, and to call forth as much as possible of pupil responsibility and self-direction—all, as said above, to go on under the discriminating control and guidance of the teacher. For reasons presently to be brought out, the more creative the pupil can be both in devising the project and in directing it, the more educative will the results be to him. The project method needs the teacher even more constructively than does the assignment method, but its emphasis is consciously placed on the learner acts—and then reacts—which at bottom educates him. We help, but he in final fact educates himself.

We now come to the heart of the problem. The two essential elements in the educative process are the immature child or youth, on the one hand, and surrounding social life, on the other,

The child must grow up effectively into the social life about him; education is the conscious effort to assist and guide the process. Necessarily the guidance is toward the ideals held by the group. In democracy, which we accept, the dominant guiding social ideals will be those relating to the ultimate intelligent self-direction of the persons involved as these mutually respect each other's equal rights and accept responsibility for supporting the common good.

Democratic education seeking the good life equally for all will aim then simultaneously at the three mutually intercorrective ideals set out above; (i) intelligent self-direction, (ii) mutual respect for each other's rights, and (iii) mutual responsibility for the common good.

It is at this point that existing opposed systems of education begin to diverge, each proposing a different theory as to how best to help the young grow up effectively into the democratic good life. The older theory, dating back to the interim period between the glory that was Athenian Greece and the grandeur that was Imperial Rome, stresses the transmission of the written formulation. In modern parlance, this process is teacher assignment, on the one hand, and pupil acquisition and recitation, on the other; the test of pupil success being the ability to give back in recitation or examination what had previously been assigned. In an earlier day the formulated content had to be rendered verbatim; drill and memory accordingly held sway, with understanding at best coming later. In more recent times, intelligent use increasingly displaces mere memorization. Until quite recently coercion was counted both sufficient and necessary to effect pupil acquisition, and in the remoter past the chief reliance to secure the necessary effort was the rod. It was Pestalozzi, the Swiss (1746-1827), who is given chief credit for the movement away from memorizing and whipping. He was, of course, part of a wider movement towards more humaneness of treatment of all under authority and, with democracy, towards more active self-expression generally.

But now comes a still more modern theory of education, based partly on a democratic regard for human personality carried finally down to childhood and youth, and partly on the modern study of psychology. This more modern theory knows that

learning is essentially active, not passive, a matter of responsible creative thinking and acting by the learner, not a matter of passive acceptance of others' words. It therefore questions three tacit assumptions of the older assignment-acquisition-examination theory and instead proposes three principles of its own. The three older assumptions thus questioned are (i) that learning words about any idea will suffice to bring about the use of that idea, or that ability to recite a rule means reasonable probability that the rule will be used when needed; (ii) that no other learning is going on while the pupil or student is "studying" an assignment; (iii) that the "storage theory" is valid, namely, that learning done in childhood and youth can be stored up indefinitely for later use in adult life. In place of these three older beliefs this newer outlook proposes its three alternative principles as follows: (i) we can learn effectively only what we live, not what we merely recite; (ii) always the child is learning many things during any one experience, not simply the assignment he is studying, and these concomitant learnings may be the most important of all; (iii) the "storage theory" is both a vain hope and mistaken idea—whatever is really learned is *ipso facto* built at once into character where it at once begins to affect life, and these character effects therefore constitute the most important feature of all education. A word or two may make these principles clearer.

(1) We learn effectively only what we live. The emphasis here is on the active transitive verb *to live*. If we would learn anything—idea, feeling, impulse, appreciation, skill—we must live that thing. And it will not suffice to live it simply in words nor even in mere outward deed; these may be but pretence. What we would really learn we must live in heart and in truth. And what we do live in heart and truth is thereby and therein at once learned, built into the active being and character of the learner. As Emerson said, "He who does a good deed is instantly ennobled"; any instance of good willing carried out sincerely into good doing brings therein its own inherent and inevitable education effect upon and within the doer's very being. It is these facts which give us the only true definition of the verb *to learn*; we learn what we live and we learn it *as* we live it. If we live it only in the words we say, we learn it only in words to say. If our minds understand it and our hearts accept it, we

learn it to live by; and in the degree we count it important, we shall in like degree probably live by it when the time comes to use it. In sum, we actually learn what we do truly live, we learn it as in our hearts we accept it to live by.

(2) That the child is simultaneously learning many things during one and the same experience is obvious as soon as we look at the facts. Suppose a boy is in a class working at long division, and suppose further that he seems to himself to be slower in learning it than are most of the others, and that the teacher seems to him unusually unsympathetic and the other boys unusually condescending, not to say sneering or jeering in their attitude. As he thinks of each of these things—his comparative failure, the teacher's sharp words, his mates' sneers—feelings arise from the very depths of his misery. He accepts his own inferiority with a fresh bitterness; this instance corroborates and extends his previous feeling and conviction; he is no good at this sort of thing. Also his previous feeling that the teacher holds him in low esteem is deepened and his dislike for the teacher is thus made stronger and clearer. His further feeling of not being accepted by the other boys as one with them in ability brings a deeper feeling of loneliness. In all this dislike of long division becomes clear; his dislike of arithmetic is strengthened; his rejection of books as any resource in his life is likely enough increased; his wish that he might stop school stands clearer.

In the degree that he thinks, feels, and accepts these attitudes as his—that is, in the degree that he really lives them—in like degree is he learning these and their like more or less simultaneously throughout the whole painful experience. That these learnings do enter then and there into the very depth of his being and thenceforth affect his conduct—that these things are true—we all know.

Analogous concomitant learnings some good, some bad, are going on with each boy in the class. Whatever anyone thinks about and responds to enough to bring out feeling responses, that thought-feeling he will learn as he accepts it and in the degree he counts it important for his life. That it is these learnings which build the well-springs of character is clear. It is equally clear that for most boys most of the time these concomi-

tant character effects enter more frequently and more vitally into the boy's subsequent life than does the long division as such. They really count for more.

(3) As against the "storage theory" of learning two specific objections can be brought. First, we all know that what is not used tends to drop out and be forgotten. To expect pupils merely to store up and not use but still keep available for use is to expect what for most will not happen. Second and more important, it is a poor way to teach. The history of school education since Comenius is, negatively, a history of revolt against unmeaningful learning and, positively, a history of general approach to meaningful material and pupil-adapted procedures. In a word, the history of modern school procedure is exactly a history of the gradual approach to, and utilization of, the principle that we learn what we live and in the degree we live it. The position herein advocated is simply the clearer recognition of a principle which has long been in process of development.

If it be true that the child or youth does in fact learn what he lives, then the strategic aim of education must be upon the learner's living, that it be of a quality fit to be learned and built into character. This is a crucial decision. If it be accepted, all our customary school procedure must be remade.

There are further corollaries from the principle of learning what we live. One has already been intimated, that the adult's part in such living-learning is at best only indirect. We cannot dictate any richness or other fine quality of living, for the quality of living like mercy is not strained. We may by coercion direct outer manifestation but not inner acceptance. The heart is beyond us except by indirect measures. A further corollary is that we therefore cannot map out in advance any precise sequence of living-learning. That could be done when memorizing or external learning was counted sufficient. It cannot be done where living is real living and the heart is given its due priority of acceptance.

The project method then is herein advocated exactly because it does answer to the needs of this living-learning outlook. It is based squarely on the learner's purposing, which means his real living. We cannot dictate others' purposes if they are to be high and fine; nor can we prophesy surely how purposes

will develop. Here, as before, our part can at best be only indirect. If it is really to be the learner's purpose—and he can truly and fully live no other—all we elders can do at the outset is to help the learner think better than otherwise he would before he accepts his purpose. Next we can again help the learner to think as he plans and executes his purpose and judges his progress. But in it all, if he is to learn well and if he is to build the strong independent character demanded by democracy, he must carry increasingly the responsibility for his own decisions. We strive that he shall decide well. On no other basis can he learn adequate thinking or adequate responsibility.

That this will require more of thought and wisdom and tact on the part of the teacher than does the assignment-acquisition-examination theory seems so obvious that many will at once protest that the project method therefore cannot be carried out. The answer is *solvitur ambulando*—it is possible for it is done.

One final principle must conclude this already too extended paper. In this world we can never get only and exactly the goods of life and avoid all the evils. Always do good and evil come commingled; the best we can do is to do the best we can. Considering opposed extremes may help us choose better. If I as teacher map out just what my pupils or students are to learn, and directly or indirectly coerce or cajole them into learning it, they will learn it to recite, not to live; the result is unsatisfactory, especially because the concomitant learnings are bad. If, however, I leave my young people entirely to their own devices and I do not help them to think, they will learn but little that is good and that little in most disorderly fashion. Again is the result bad, and this in respect of both primary and concomitant learnings. If as opposed to both these extremes, I start where my pupils are—I can really start nowhere else—and help them to live as fine a quality of living as I honestly can help them bring about, then I am doing the best for them I can, better than either of the two foregoing hurtful extremes. On this basis I help them to grow by helping them to live, live up to the highest they and I together can effect—a living which is curious to see and understand new things never before seen by them on land or sea, a living in which tries to profit by the best that has been known or

done, a living in which they work insistently to succeed and achieve and from which they get the joy that can come only from achievement.

It sounds too easy, too roseate, you say; and you ask whether it is feasible; will it really work? The answer is yes, but the same sort of yes which goes with earnest creative effort everywhere. The results will differ from person to person and from situation to situation. Wisely and skilfully managed, the primary learnings (the learnings more usually sought) will on the whole be as good as formerly—I myself think they should be much better—while the concomitant learnings, those which signify most for personality and character, these will be far better. Actual scientific studies attest both these assertions.

In sum, we do learn what we live. It is, then, the quality of this day-by-day living, whether in school or home, which crucially counts. To help make that living good, as self-actively good as possible, is the supreme duty of responsible education. This is the project method.

—*The School.*

After schooltime ends we must not throw our youth uncared for and unsupervised on the labor market, with its blind-alley occupations which start so fair and often end so foul . . .

We must make plans for part-time release from industry so that our young people may have the chance to carry on their general education and also to obtain specialized education which will fit them better for their work.

—*Winston Churchill.*

WHAT I CHERISH MOST *

By

THE RT. HON'BLE V. S. SRINIVASA SASTRI, C. H.

What I cherish most is not necessarily what I pursue most. The distinction is important. It is the hiatus between profession and practice, between the ideals to which one pays homage and one's actual conduct. This hiatus is often the result of hypocrisy. But even when it is not so it is not a matter of indifference to a genuine man, but one of grief and humiliation. Still ideals cannot be dismissed as embarrassing or burdensome; they are indispensable. One must have a clear perception of the best that one would attain, or one's life would be an utter waste. I am now arrived at a stage when long and varied experience enables me to state the qualities, things or institutions that, during the greater part of my active life, have commanded my admiration and inspired my conscious endeavour. I request listeners to be good enough to extend their sympathy and understanding when they hear of the beacon lights that have guided me as man, as teacher and as politician.

The elders of our race have left us proverbs, maxims and precepts by which to regulate our steps in the journey of life. Each man has a selection of these to which he turns by habit. Faith, hope and charity, charity the greatest of the three, appeal to a certain class of people. Others, philosophically disposed, look upon truth, beauty and goodness as the value which remain in the ultimate analysis.

The highest ethical concepts of the Aryan people are the twin abstractions, truth and duty. To bring them to the concrete sphere, an old writer declares, as the cream of the teachings of the Sastras, that to do good to others is virtue and to do evil to others is sin. In spite of the modern education that I have received, instinct draws me to our own categories. Truth, justice, benevolence form my triad. Benevolence, as I understand it, includes kindness to all life and what in our code is called *Kshama*, one word for the negative virtue of forbearance and the positive virtue of forgiveness together. My lapses, alas, from

* By kind courtesy of the A. I. R., Madras.

these and other virtues, have been many and serious. In all humility, however, I may claim that I have watched myself narrowly and at every fall brought myself before the judgment of my conscience, which in consequence retains its sensitiveness and power to punish.

For nearly twenty years I taught boys, loving and loved in return. When after twenty-eight years of political work, I returned to education, I might have confined myself to the administrative side, but took part in the actual instruction. This I did because I found happiness in it. Our lawgivers of old were wise to ordain that it was the duty of a Brahmana to learn and then to teach to learn in order to teach and to teach in order to learn. Modern conditions do not tolerate caste and its monopolies, and the high calling of the educator is open to all. Blessed are they that enter the profession and feel its joys. Not all are so blessed. The supreme test is, are you unhappy when you can no longer teach? Do you seek opportunities of teaching even when you need not teach? Having learned some things of use and picked up experience in different parts of the world, I feel I should be a despicable miser of knowledge if I passed away without imparting it all to those who could profit by it. Satirists of all ages have sharpened their pen and tongue on the pedagogue who can never forget that he is a pedagogue but must scold and labour the obvious even before his equals and superiors. Leave these to their fate. But is not the man blameworthy who, having gathered wisdom from society, fails to return it to society with such addition as may be possible to him? In the long story of our culture, men and women have crowded at the feet of sages ripe in years and lore of books and never missed the spiritual sustenance that they sought. Often it was a set discourse which their questions evoked. But quite as often they had informal and scattered talk, but it was no less profitable. An old saw recommends you to resort to learned men at all times. What if they do not deliver prepared lectures? Even their random talk will be rich with learning and guidance.

Two corollaries of this duty must be mentioned in this place. One is the need of reading and adding to your knowledge. No man's conversation is worth anything if he is not in touch with the events around him and if he does not keep abreast of the movement of thought and opinion. Also let every teacher of

the young remember always that they learn largely through imitation, that imitation is unconscious as well as conscious, and that it is therefore incumbent on him for the sake of his pupils as much as for his own to set a good example in all respects. Among us now, while public life is in the pangs of growth and we are learning the ways of democracy, a model citizen is worth a library of civics. This fact lays an obvious obligation on the schoolmaster and the professor to take an honourable part in the duties of citizenship.

All through my public life, whether as teacher or subsequently as politician, a noble vision has shed its lustre on my path. Pray do not consider this as propaganda or as controversy. It is a sober statement of conviction. The pioneers of the political movement of our country, going back to the days before National Congress, dreamed of a united India and a united Indian people. Sometime they called them a nation, sometimes they called them a nationality; but always they conceived them as one whole. They knew that Asoka and Akbar had dreamed the great dream, and hoped that it could be realised under the aegis of Britain. When I was a lad at school Surendra Nath Banerjee thundered forth the evolution of the Indian nation and made the names of Mazzini, Cavour and Garibaldi familiar to our ears. In the west, Ranade enforced the same lesson from the press and the platform, showing how the different cultures that had been thrown together, Hindu, Moslem, Sikh, Parsi and Christian, were blending gradually to form one rich composite Indian culture, how further more this process of amalgamation was going forward to its consummation through peaceful and constitutional means, and how patriots should devote themselves to this great purpose in a spirit of sacrifice and suffering. I taught this doctrine to thousands of students, that nation building was the noblest task to which they should dedicate their lives. Tell me, dear friends, don't you feel elated and buoyed up when you see in your mind's eye the Prime Minister of India drawing himself up to full height at the Council-table of the Britannic Commonwealth or at that of the future world-order and speaking in the name of 390 millions with a voice and authority equal to that of Winston Churchill or Field-Marshal Smuts? Before my day is done, I trust fervidly and devoutly, the ideal of a united nation that I have always cherished will be placed beyond all danger.

—The South Indian Teacher.

UNTO THE LAST A—TEACHER

By

EARL K. KILLBRAND

Once upon a time, Howard V. O'Brien, who writes for the Chicago *Daily News*, remarked that one trouble with teachers is that no one talks back to them. There is much truth in what Mr. O'Brien says, "Men in other walks of life are constantly criticized by customers and competitors. Teachers spend days talking to listeners either incapable, or forbidden to criticize."

Such criticism is healthy and teachers may expect more of it. However, laymen are not the only people who criticize teachers. Probably the most trenchant criticism of teachers comes from teachers themselves. Dr. William Allan Neilson once said that a large proportion of college teachers are "timid and unimaginative persons to whom a moderate comfort, a moderate competence, and a moderate security are the reward for a moderate amount of moderately conscientious drudgery."

Certainly, teaching is not an easy profession. For example consider what the teachers in the rural schools of Great Britain are called upon to do. They make wills for local people, help choose wallpaper and curtains, attend and advise the parish council meetings, help women farmers, coach policemen for examinations, fill out income tax forms for the community, serve on the women's institute committee, play the organ in church and at concerts when the organist is ill, organize outdoor sports, call to see all the new babies, visit the sick and aged, and cut the old people's hair!

Even in ancient days teaching was not an easy task. More than four hundred years ago Erasmus wrote, "I admit that your vocation is laborious, but I utterly deny that it is tragic or deplorable, as you call it. In the opinion of some it is an humble task, but in fact it is the noblest of occupations."

The standards which teachers are required to maintain are continually rising. In what other profession are so many members spending their savings and spare time to improve themselves professionally by travelling, attending summer school, and taking post graduate courses?

Many critics of the teachers wonder why teachers enter the teaching profession. These critics point out that compared with

business, law, and medicine the teaching profession has not as many prizes. They also point out that the social position occupied by the teachers is respectable but not highly distinguished and of course many a business man looks upon teachers as unambitious because they have entered a profession where, by accepted standards they can never attain more than a modest financial success. Often the teacher is reminded of the maxim, "If you are so damn smart why aren't you rich?"

Because of the large number of women teaching school and especially the large number of young girls the teaching profession has sometimes been called a mob of mobile maidens migrating matrimony. It is the judgment of the writer that these girls do a remarkably good job considering the cost of their training and meagerness of their salaries. It is also greatly to the credit of these young women that they do get married. What else would we want them to do? Surely we could not expect all of them to teach a lifetime. Furthermore, the presence in hundreds of thousands of American homes of young mothers who were formerly school teachers has had a decidedly wholesome influence upon American schools.

Teaching has its ups and downs but to those who have chosen it for their profession it is more than a profession,—it is a passion. The statement of William Lyon Phelps relative to this matter is a classic: "I do not know that I could make entirely clear to an outsider the pleasure I have in teaching. I had rather earn my living by teaching than in any other way."

Teaching is a difficult profession but there is no career quite so rewarding. The Oxford professor of mathematics who wrote *Alice in Wonderland* described a croquet game in which the wickets were forever moving, in which the ball never ran in the direction to which it was aimed, and in which the mallet never struck the ball in the place of contact where it was intended. Nothing stayed put. This is peculiarly true in the teaching profession. Notwithstanding most teachers would say, with apologies to William Cowper,

And should my future lot be cast
To grant a wish of ages past
I'd hope to be unto the last,
A teacher.

CORRELATION

By

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Correlation mean "the interrelation of studies so that the material of each lesson is made interesting and intelligible through its connection with the points involved in others."¹ It facilitates a better comprehension of meanings and bearings, a richer intension of ideas, makes study interesting by connecting the new with the familiar and helps application of knowledge gained, to practical pursuits of life. Correlation within the field of a subject implies its grading in a psychological order; between the school work and life outside, it means the unity of aim of the home and the school and their mutual co-operation to attain that aim and thirdly correlation means the interrelation of subjects in the curriculum. The last which is important for methodological purposes may be either incidental, *i.e.*, arising from day to day in actual teaching as when a teacher while teaching geography reinforces his lesson with an apt quotation from literature or from the sayings of the village folk, or it may be systematic in which case the whole syllabus has to be consciously planned on a particular basis. Such close correlation is often carried to extreme lengths and usually culminates in a concentrated scheme in which one subject is treated as the core subject and other subjects are taught only as they contribute to it. Since however, the topics of all subjects can not correspond closely, as is possible in the case of say, history and geography, correlation of such extreme type is useless for the ordinary school. It is however the isolation of studies which periodically impels reformers to advocate the extreme forms of correlation. A good illustration of the points is the correlation originally proposed in the Wardha Scheme, since however wisely modified. The following excerpt from Gandhiji's writing shows well the wide range between the two extremes. "The old idea was to add a handicraft to the ordinary curriculum of education followed in the schools. That is to say, the craft was to be taken in hand wholly separately from education. To me that seems a fatal mistake. The teacher must learn the craft and correlate his

¹Mourse—A Cyclopaedia of Education, Vol. II, p. 209.

knowledge to the craft, so that he will impart all that knowledge to his pupils through the medium of the particular craft that he chooses."² Between these two extremes of complete isolation of subjects and the teaching of all or many subjects entirely through one, there are various grades of genuine correlation which may be chosen and utilised in teaching a subject. The real philosophical basis of correlation as a method of language teaching is the manysided nature of human experience and therefore true correlation in a lesson must take into account the conative, cognitive and affective aspects of our pupils' experience. So when Gandhiji stresses that the brain must be educated through the hand, he only affirms the necessity of correlating the cognitive and conative factors in actual teaching. In different types of work, different aspects will be dominant. For example, in expressional work, unless the conative aspect is specially kept in view, work is apt to become unreal. Thus actual writing of letters, filling up of forms of money order, application for starting a Savings Bank Account, answering an advertisement, writing of dairies actually from day to day; are better devices for real composition work than by merely writing samples of these in notebooks. In literature and poetry, in recitation and speeches, the affective aspect will naturally predominate. The real thing is to be conscious of these aspects and to reinforce our lesson from as many points of view as possible. Since the Vernacularisation of the medium of instruction, opportunities for correlating English language teaching with other subjects have undoubtedly become less. Precisely for this reason, we should not in our teaching now let slip any opportunity for correlating English with other subjects. Historical novels and Reading books about men and things in other lands will bring in many such opportunities, as will also the history and geography of England and America. All these have to be kept in view. There can be a very considerable correlation between English and Hindi Grammar and the best way to ensure this is to entrust the teaching of these subjects to a trained teacher qualified in Hindi also, if possible. When a particular point in English Grammar has to be taught, the corresponding Hindi grammar should have been taught a little earlier or at least should be taught at the same time. Some of the points at which the correlation of Hindi with

² 'Harijan,' 18th February, 1939.

English grammar will be helpful are among parts of speech, noun, pronoun, adjective, transitive and intransitive verbs; voice, number and person; word building [*cf.*—पन etc. and—hood,—ship etc.]; among figures of speech; alliteration, allegory, personification, sarcasm onomatopœa etc., and in the common sounds. In these and other such cases, comparisons between the linguistic phenomena in English and Hindi are helpful. But there are many other items of grammar in which the purpose of correlation will be best served by contrasting the linguistic phenomena in the two languages. Some of these are mood; infinitive, auxiliary verbs, sequence of tenses, narration; metre and prosody in general and certain sounds. The Hindi and -Sanskrit prosody is based on the unit of letter (मात्रा) and rhythm (मात्रा and यति) as opposed to the English metre which is mainly based on sound and accentuation of syllabuses. There are differences in the number of alphabets of the two languages; vowels semi-vowels and consonants, and the very fact that Hindi is a purely phonetic language, affords several points of contrast for discussion through which pupils' knowledge of English sounds and pronunciation can be strengthened. Points of contrast are afforded by Hindi Grammar also in medial forms of vowels, conjunct letters, indeclinables (which include the English Preposition, conjunction, Adverb and Interjection) gender of the verb, case signs, declensions of nouns, comparative degree, honorific pronouns (आप), causals (लिखना - लिखवाना, लिखाना), order of words in a sentence etc. etc. Then there is a vast field for correlation in composition. Types of composition like, diary-writing, dialogue-writing, letter-writing, drafting a telegram or an application, letters for the newspapers, complaints to officers etc., which are sought to be taught in the English Composition class should be done first in the composition period of the mothertongue, thus facilitating natural correlation. The extra-academic activities of the school; sports, skating, clubs, magazines etc., will also be very helpful in this direction. Mechanical correlation which is only wasteful of time should always be avoided. In any case, correlation should never be overdone.

PSYCHOTHERAPY—A MODERN MEDICAL SCIENCE

LEWELLYS F. BARKER

From very early times attempts have been made to help the ailing through mental treatments, but until recently such treatments were merely empirical. Today, thanks to scientific research carried out in the past two generations, they have a much more rational basis. Curative efforts of this kind lie in the modern scientific field of psychotherapy. Several kinds of treatment are employed.

Suggestion is often consciously applied by the physician, and is often a factor in therapeutic treatment even when not consciously employed. When improvement results from a certain therapeutic measure, it may not be due to direct physical or chemical effects upon the body but to the suggestive influence of the treatment—in which event faith in the therapeutic measure is responsible for the improvement. Some persons are very susceptible to suggestion while others are resistant to it. Suggestions made to a patient in a state of induced somnambulism (hypnotism) are sometimes peculiarly effective. Hypnotism is not resorted to as often today as it once was, but in the hands of a physician skilled in its use it can be a really important practical method of psychotherapy.

Rest and isolation cures (following the methods of Weir Mitchell) are still regarded as having great value for nervous patients who complain of fatigue and exhaustion. The patient remains in bed for several weeks under the care of trained attendants and special attention is paid to his diet. He receives no letters or visits from relatives during the early part of the treatment, though he is assured that he will be informed of any emergency in the family. "Isolation" of the patient helps to enforce repose of both body and mind. When rest and good diet are supplemented by massage, encouragement, and building up of the body, symptoms diminish and may wholly disappear. During convalescence the physician re-educates the patient to lead a more nearly normal life and clues are sought to family and social conflicts and attempts are made to resolve them.

Psychotherapy by *mental liquidation* or *catharsis* (especially by *psychoanalysis*) has attained considerable vogue under the influence of Sigmund Freud. Freud believed that the symptoms of many patients are dependent on mental conflicts they cannot themselves resolve—conflicts of which they are often unaware. To uncover them Freud used the method of “free association,” the patient in regular interviews stating whatever came into his mind, whether it seemed to be sense or nonsense and whether it was “conventional” or objectionable.” Through such conversations the psychoanalyst gained clues to the deeper content of the patient’s psychic life; hidden emotional conflicts were gradually revealed and could then be explained to the patient.

Freud himself laid great stress on emotional life in infancy and thought that infantile sexual experiences, including overdevotion to the parent of opposite sex (Oedipus complex) were of great importance; he believed that many nervous symptoms were unconscious derivatives from such infantile sexuality. The dreams of the patient were also studied for clues to earlier experiences that had been repressed, the content of dreams being regarded as symbolic of the patient’s repressed desires. The capricious interpretation of such symbols by some psychoanalysts has been much criticized but the abler psychoanalysts in America have done much to purge psychoanalytic theory of many of its earlier extravagances.

In addition to Freud’s “orthodox” psychoanalysis, similar methods have been employed by other analytical psychologists. Special mention may be made of Janet’s method of “psychological analysis,” Adher’s method of “individual psychology” which laid emphasis on the “will-to-power” and the “inferiority complex,” and Jung’s “analytical psychology” with its division of human types into “extroverts” and “introverts.”

Adolph Meyer and his school tried to correct personality difficulties on a psychobiological basis. The various factors concerned in the origin of the patient’s symptoms were analyzed and efforts made to achieve a satisfactory integration of the whole personality. In the study and treatment all methods that could be helpful were used. “Deep” psychological analysis was found to be necessary in only a small proportion of the cases.

Education, excitation, guidance, and work programs are all useful forms of psychotherapy. New kinds of helpful activity may be learned; powers that have been lost may be regained; selfconfidence may be increased; and ability to deal with difficulties enhanced. Medicine is greatly indebted to psychoanalysis, especially for its emphasis upon the whole life history of the human personality. It has been valuable both as an instrument of research and as a therapeutic method.

Psychotherapy's major field has been that of the functional nervous disorders—neurasthenia, hysteria, anxiety neurosis, etc.—but it may also be helpful in the treatment of so-called organic diseases. Coronary sclerosis with angina pectoris, and pulmonary tuberculosis are examples in which psychotherapy is valuable.

The problems of the psychotherapist vary with patient of different ages. In childhood there are unusual opportunities for the practice of "mental hygiene," and intelligent parents should be classed among our more important psychotherapists. Such habits as thumb-sucking, nailbiting, stuttering, tics, sleepwalking, bed-wetting, temper tantrums, and jealousy reactions should be approached as problems to be solved rather than as habits to be broken by disciplinary measures.

During adolescence, dependence on the family should be diminished so that when adulthood is reached the world may be faced in an independent manner. Parental authority should be gradually relaxed to give children an opportunity steadily to develop their powers of selfdirection and become more self-confident.

During early adulthood; problems may arise owing to maladaptation to marriage, while spinsterhood and bachelorhood have problems of their own. The problems connected with the sex life of adults are manifold. Homosexuality is far more common than many people realize. Such sexual abnormalities as sadistic and masochistic impulses may test the powers of treatment of the most skillful psychotherapist.

The psychic problems of old age are quite different from those of earlier life. After 60 the demands made on the mind and body should be gradually diminished, although a sudden and

marked reduction of activities is likely to be harmful and should be avoided. The time for retirement should be an individual matter ; some men are more capable at 75 than others are at 60. As business or professional activities are relinquished more time may be devoted to hobbies and other interests 'as substitutes. Older women are fortunate when they have young grandchildren to enjoy. Older men will often do well to write autobiographies, even if they are not to be published. The wise old person will wish to live as long as he can be useful in the world, but will prefer not to linger in a state of physical or intellectual decay ; he should know that in any case death cannot be far away and that this fact should be accepted without fear.

—*Education Digest.*

VISION IN EDUCATION.

Sir Richard Livingstone, president of Corpus Christi College, Oxford, is an educationist of vision. He would see facilities for college attendance available to everyone in those later years of life when from their own experience and maturity men and women would be better able to profit from courses, many of which could only be partially understood in youth. By this means he hopes "to defer the sclerosis that makes it difficult for the older generation to understand the younger."

"The opiate and poison" of the examination system, Sir Richard would see abolished in favour of interviews and school records, so that the school "could give fuller attention to the question (in Plato's words) what man is and what he should pursue." We must restore the "vitamin" of a general philosophy of life which will discipline and dominate individual lives and through them the national life. A right intellectual attitude to life is in itself a partial philosophy of life. The fundamental task of education is to put into the minds of the young some perception of values and some desire to pursue them.

—*Conscience.*

PRIMARY AND RURAL EDUCATION AN ANNUAL SERVEY

By

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Times are fast changing and the world is in a melting pot during the continuance of the present Total War. But the darkness of gloom and peril will be dispelled in course of time and the world will emerge anew out of the present conflagration. With the termination of hostilities and the dawn of a peaceful era, world-wide developments of far-reaching importance are bound to take place and India is destined to play no inconsiderable part in the new task of reconstruction. There will be adjustment of international relations and rebuilding of Democratic and Totalitarian States, while this country may be called upon to manage her own affairs. Those who are students today will come into a heritage of freedom to share the responsibility of constructing and re-inforcing the state of to-morrow. The most important task of education at this juncture is to visualize that glorious to-morrow and to prepare the potential citizens to its immense possibilities. A sound educational planning depends for its success on a perfect socio-economic planning formulated on a thorough scheme of state planning chalked out by a truly representative national government (for the real welfare of the people) that should guide the transition from vassalage to independence. The present system of education designed by a foreign bureaucracy and not planned to serve the national interest, with very little scope for the growth and development of a free India, must make room for one that can train our people for the maximum welfare to themselves individual and collectively. Apart from creating a growing army of unemployed youth who tend to aggravate the forces of social instability, the system has proved its futility as a powerful means of safeguarding faith in democratic principles against the virulent attacks of totalitarian propaganda. It has, moreover, failed to achieve the three great aims of education. Firstly to make us human beings in the full sense of the word, secondly to introduce us to the world of nature and man, and thirdly to train us as breadwinners. Our country is at present under the sway of science and machine cursed with the same evils that prevail in the west destroying

the self-sufficiency of Indian villages, influencing her political, economic, social and religious life and vitally affecting her educational system. The post-war world would demand rebuilding and national planning. In a planned world education must play a vital part. What is needed is a unified system of education—without regimentation or rigidity—fulfilling the requirements of the nation. The future of our people depends on the quality and sweep of the educational service which alone can develop the mental and material stature of the nation.

It is rather a sad comment that our present system of education should become a mass of un-coördinate subjects, a chaos instead of a cosmos. Its main business is to provide the equipment of knowledge necessary for service-hunters. Our education has degenerated into a routine. The crust of routine forming over the child's mind impairs its fertility and damages the intellectual vigour. One subject after another is being indiscriminately passed into this bursting knap-sack meant only for the requisite clothes for a journey through life. Certain subjects need experience of life for useful study. But our school population has hardly such opportunities and in many cases when the pupils emerge out of their educational institutions they are thrown straight into the waters of life. The application of the principle of cross-fertilization of theory and practice, so necessary for fruitful training, is conspicuous by its absence. The introduction of such a procedure is sure to have a salubrious effect on our system of education. An attempt is being made of late in the Democratic states to give an air of reality to school teaching of citizenship by holding imaginary sessions of Parliament or of the League of Nation. But this is not enough. The machinised system, with a rigid curriculum and the teacher like a clog, is to be replaced by one wherein the experiences of life are harnessed along with the practical aspects of education with ample flexibility and latitude for adaptation. The test for a successful education is not the amount of knowledge that the pupil can assimilate but the degree of his appetite to know and his ability to learn. Too many leave school with the appetite killed and the mind overlaid with 'undigested information.' They do not have at present a fair appreciation of the purpose and utility of true education. Their eyes and those of their teachers are fixed now not on the real business of education but on the examination certificates.

In our scheme of Post-War Education arrangements ought to be made according to the following plan :

1. Provision of free and universal compulsory education.
2. Provision of free secondary education of all types
3. Promotion of social and physical training.
4. Provision of educational and vocational training including technical, art, commercial and agricultural colleges.
5. Provision of Adult education schools and colleges, teaching among other subjects advanced courses in social science.
6. Provision of medical inspection and treatment of the pupils.
7. Provision of meals for children attending schools, either free or at a reduced charge.
8. Additional provision for blind, deaf, rheumatic and mal-adjusted children.

Let me turn to my annual Survey. *

British India

Bengal.—The Policy of planned distribution of primary schools and their amalgamation and consolidation continued to operate during the year with the result that the number of primary schools fell still further, though there was an increase in the total number of pupils. The following table gives comparative figures for the number and the cost of all primary schools for the years 1940-41 and 1941-42.

	1940-41	1941-42
Number of schools	51,880	48,076
Number of Pupils	29,81,053	30,94,556
Cost	Rs. 1,02,18,682	Rs. 1,05,60,274

At present about 4000 teachers are being trained annually—this is double the number trained annually 3 years ago. Separate teaching of the lowest class, forming the majority of school population, has been introduced. The principle of co-education in primary schools has been accepted by Government. Experiments were carried out at 5 selected centres to discover the most effective and economic system of teaching Bengali according to the recommendation of the committee on Primary Education appointed by Government in 1938. The experiments, though were not carried out on a large scale to give the conclusion a

scientific value, go to support the view that the "Sentence Method" is more effective and economic than the 'alphabetic method'. District School Boards were working in 17 districts while cess continued to be realised in the 14 districts which have now universal free primary schemes on voluntary basis. With the realisation of the Education Cess it has been possible to raise the salaries of teachers and to attract better qualified people. The new Curriculum and the Primary Final Examination (in which well over a lakh of pupils appeared in 1942) appear to have assisted in achieving some progress. The single-teacher primary schools are dying out rapidly and the new curriculum has provision for religious instruction in primary schools. The financial difficulties inherent in any scheme of primary education for the province were to some extent solved by the provision of an additional grant of 35 lakhs for primary education from 1945-46 beginning with 15 lakhs in 1941-42.

The Government accepted the demand of the Muslim League urging the Government of Bengal to take all possible measures for rapid spread of education of all sorts among the Muslim population of the province. The Bengal Council considered The Bengal Rural Primary Education Amendment Bill, 1942, which seeks to remedy certain defects in the Act of 1930, particularly to give representation to women in the Central Primary Education Committee and to provide for representations of special interests in local areas.

There is a rural reconstruction drive in the province though carried out very slowly at present by the Government. A fourteen-point programme has been outlined, salient features of which include methods of increasing the per capita income, reduction of indebtedness, spread of literacy and medical and public health work.

Bombay.—A detailed scheme for the introduction of universal compulsory elementary education was submitted to the Government by the Bombay Provincial Board of Primary Education. The Government has directed that preference should be given to text-books containing lessons on the removal of untouchability. As regards forest areas, the Government accepted the Provincial Board's recommendation of introducing a system of travelling teachers, giving building grants for constructing thatched roof huts in which to hold schools, giving preference

to persons born in forest areas in recruiting teachers making a minimum period of service in a forest climate compulsory for all teachers.

With a view to maintaining the standard of literacy acquired by adults and for the spread of useful information among village populations, the Bombay Government has decided to issue a fortnightly sheet containing suitable reading material for new literates. The sheet will be incorporated in the three regional languages and in the Urdu edition of the Bombay Information.

The Enquiry Committee appointed by the Government of Bombay in connection with the establishment of a University for Maharashtra favoured the idea of the formation of such a University. The question of adopting Marathi as the medium of University education and that of its jurisdiction raised, however, controversies.

The Government of Bombay have decided to open a new type of school known as Lokashala for those who have completed primary course but cannot afford to go to a school where English is taught. They will be people's schools where instruction will be through the medium of a regional language and the study of English will be excluded while there will be a special Lokashala Examination. It is desirable, however, that those schools should impart not only literary education but should also train the pupils in some kind of craft, industry or profession.

There is great dissatisfaction among the primary teachers at the recent introduction of the new salary scales for primary teachers differentiating between old and new.

Madras.—There was a marked fall in the attendance of pupils—both boys and girls—in the schools and the admission of city pupils in mofussil schools was facilitated by all possible concessions, in regard to medium of instruction, attendance etc.

The Madras Government have amended the rules regarding fee concessions of pupils. It has now been provided that during the whole period of their course they should be allowed to retain the concession for a second year when they failed in a class in the first year. This rule would apply also to schools under District Boards and Municipal Councils empowered to grant such concessions.

The Government proposed to effect certain modifications in the contract between teachers and managers of aided institutions, to ensure security of tenure of teachers.

Students of Government Institutions who proceeded on War service were granted educational concessions to enable them to complete their course on return.

Punjab.—A new scheme of incremental time-scale was inaugurated by the Punjab Government. This much-needed reform is certainly encouraging and the Punjab Government is to be congratulated on taking a step in the right direction. It is desirable, however, that more attention should be paid to the lowly-paid poor teachers of primary schools.

Orissa.—The number of primary schools of all classes fell from 7,525 to 7,383 and that of the pupils from 2,94,525 to 2,91,207 due mainly to the closure of basic and some unaided schools. The drop in the number of unaided primary schools was due to the fact that the teachers of most of these schools worked in many villages for food and a nominal remuneration from the villagers. With the wave of enthusiasm for literary movement, which began in 1939-40, many such teachers started literary centres with the hope of getting something from their labours. Their enthusiasm was, however, short-lived and the centres ceased altogether and with them some of the unaided schools also. The education of *paradanashin* ladies was not lost sight of and the Zenana centres working for them in different districts were re-organised with a view to ensuring efficiency. The Government of Orissa encouraged educational institutions to give a practical bias to their teaching. They desired that the school authorities in North Orissa should try to emulate the example of those in the south.

The proposal to teach non-orias non-language subjects in English while Oriyas to be taught in Oriya could not find favour in all quarters.

Indian States

Hyderabad.—The scheme for a four-year Lower Secondary and a three-year Higher Secondary course was introduced gradually in the Lower Secondary stage of the Osmania Secondary Schools during the period 1939-40. This scheme did not affect the English Secondary schools which continued to follow a three

year Lower Secondary and a three-Year Higher secondary course and to prepare their pupils for the H. S. L. C. Examination. Many difficulties arose in the working in practice of the new scheme as a result of the existence of the dual system of education. Therefore, last year, the Government of His Exalted Highness sanctioned the proposal of the Board of Secondary Education for amalgamating the two systems of education and of uniform courses of study for all schools with a common examination at the end of class X or the 10th school year. The idea of holding a public examination at the end of the lower secondary stage or class VIII has also been dropped. Under the revised scheme, Forms I to IV of the English Secondary Schools were converted into classes V to VIII in June 1941, while Forms V to VI were to be changed into classes IX and X in June, 1942 and 1943 and respectively. Therefore, next year with the conversion of Form VI into class X and the disappearance of H. S. L. C. Board, the entire field of Secondary education will have been brought under the control of the Board of Secondary Education. This Board will hold the First Higher Secondary Certificate Examination, in April, 1943 for the students of the Osmania High Schools, while the students of the English High Schools will take this examination in April, 1944. So long as English is permitted to be the medium of instruction question papers at the examination will be set both in Urdu and English and candidates from selected English Schools will be given the option to answer them in English.

Mysore.—As the present system of education for women in the state was quite alien to Indian culture and heritage, a Committee was appointed for the reorganisation of women's education. It was suggested that there was no point in teaching Algebra, Geometry and a host of other subjects which were of no use once the girls left the school or college and that the system of education should aim at recapturing the ideal of Indian womanhood. The education imparted to them should enable them to fit themselves as good mothers and ideal housewives and also enable them to work for the cause of the country.

In pursuance of a 4-year programme for the expansion of primary education, 375 schools were opened during the past year and another 260 this year. The question of reorganising primary education so as to bring it into consonance with modern educa-

tional theories and the special needs and requirements of the State is being investigated by a Committee. The number of new middle schools is five to six times the average number reached in recent years. Encouragement is being afforded to non-official endeavour to promote adult literacy in the State.

Baroda.—The Government took the following steps to improve the quality of teaching and to raise the proportion of trained teachers. Seats in both the training schools were increased by 46. Thus while in 1939-40 the number of trained women teachers was 633, that in 1940-41 rose to 679. The system of bonuses and special grade increments given to teachers who showed good results in examination and extra-curricular activities, had a salubrious effect.

The drive against adult illiteracy was continued in the State during the year 1940-41 when 569 classes were working with an attendance of about 6,623. Of these 1,274 were awarded Certificates of Literacy. A Committee has been appointed to devise suitable literature for the newly-made adult literates.

Travancore.—The Travancore State Committee of the Karela Provincial Hindi Prachar Sabha submitted a memorandum to the Government pleading for enhancement of the Government Grant, introduction of Hindi in more schools and confirmation of Hindi teachers in Government Schools. The decision of the State in the matter is awaited.

Aundh.—There are in all 87 primary schools in the state. 24 small hamlets are still without schools. The total number of boys attending the primary schools is 4970 while that of the girls is 1261. The percentage of these to the total number of boys and girls of school-going age is 60·6 and 22·7 respectively. The percentage of school-going children to the total population is 7·9. During the year under report 12 new modest buildings were constructed by the Panchayats to house their students and 6 buildings are under construction. The total number of teachers in primary schools is 186 of whom only 48 are trained. Spinning is now one of the compulsory vocational subjects in all the schools especially of the cotton-growing Talukas. Training courses were held in the month of June, and July, last to initiate the teachers into the scientific methods of spinning. One more course for a fortnight only was arranged to acquaint the Kana-

rese teachers with Kannad literature and higher grammar. As usual monthly Group-Meetings continued their sessions throughout the year. A training class for the in-service teachers was also inaugurated. The scientific aspect of children as body-mind unit with creative tendencies is mainly kept in view and primary education is organised accordingly. To improve the physical fitness of the children and to develop them into 'bold and respectable citizens', Surya Namaskars with 5 Yogic Postures, giving ample exercise to abdomen and the spinal cord, form a compulsory physical exercise first in the beginning of the morning session. The afternoon session of the school closes with games. From 2 to 3 hours are devoted to instruction sufficient to maintain permanent literacy with a working knowledge of arithmetic suitable for village transactions. Village children are taught to earn money through various activities. The earnings through such activities of children from 13 schools amounted to more than one hundred rupees. The schools maintain accounts of such earnings. Spinning forms a universal activity in Cotton-growing Talukas. 756 students out of 1709 had their uniforms made out of the yarn spun by them. These students clad in their self-earned uniforms, gather in a rally and live, play, dine and enjoy together for a couple of days. Such rallies are arranged in different places—the largest of them having counted 1107 students. There are travelling libraries, books from which are read out at night time to the interested village folk. Agriculturists who can read get these books issued to them and read them at leisure.

Sitamar—Various reforms were introduced in the primary schools of the state during the last three years—with a view to abolishing the mediaeval methods of teaching and to modernize them. A new curriculum was drawn up to give an industrial and agricultural bias to the whole system of village instruction. Agriculture and Hygiene have become important subjects of study in the village schools. To enable the teachers to teach on the new lines a training class was started in the year of the introduction of the reforms and to equip them with the requisite knowledge a small library has been established in each school. These village schools are now fully equipped with charts, maps, books and other necessary materials. The most important and novel feature of the new reforms in the village schools of the

state is that the village schoolmaster is now the village physician too. To meet the requirements of the villages for their medical aid, the village teachers were specially trained in the Biochemic system of Treatment. These teachers have successfully treated a large number of patients in the course of the last three years. Thus the leisure hours of the village schoolmaster is being utilised for the benefit of the villagers. For a freer exchange of ideas, greater co-operation and more proper understanding of mutual difficulties, a conference of all the teachers of the state is held every year.

Bhopal—The number of Upper and Lower Primary schools is 176, out of which 153 schools are for boys and 23 for girls. The number of students studying in these schools is 7535. There are 6 Maktabas with 205 students. Instruction in Upper Primary Schools is provided upto 6th class and in the Lower Primary schools upto 4th class. The special feature of the Maktab is the teaching of Theology. History, Geography and English are taught in the Upper Primary Schools besides instruction in the 3 R's, and Theology is also included in the curriculum.

Conclusion

Talks of world reorganisation and post-war educational reconstruction are already in the air. The education service was the best of the social services: it was really a positive service which added to the mental stature of the individual. One of the foremost planks in the profession was a demand for the reduction of the size of classes. There was general agreement that the school leaving age should be raised, and unanimity with regard to improving medical services, instituting day continuation schools, and directing the youth movement on the right lines. The need for systematised adult education is being keenly felt and there is a general concern that the teaching profession should be better qualified and more generously paid. There should be equality of opportunity in the schools where the only classification should be one of natural aptitude as the school boys approach the age of specialization. The radio, the cinema, the gramophone are being employed at present for propaganda and instruction. A brilliant demonstration by an adept instructor, a very successful class teaching, an interesting piece of new knowledge or some useful moral instruction can be put before millions of learners

more easily than they could be given to a small roomful of students. The outstanding teacher can be spread all over the earth. 'He is not diluted by that—he is rather intensified'. It is from the teachers of today that a considerable number of those who will form the 'Central co-ordinating nexus of the new world has to be drawn.

Whatever arrangements might be made in future for the proper education of the potential citizens of the country, the state should offer opportunities to every child to enjoy the following facilities.

1. Economic stability of the child's family.
2. Wholesome, healthful living—good nutrition, healthful recreation.
3. Training for the realization of his special abilities and talents.
4. Development of civic responsibility and participation in the life of the community.
5. Fostering provisions for the display of natural hobbies and leisure time activities.
6. Preparation for social service and unselfish work for the country.

In the absence of reports from other quarters this survey is naturally limited in its scope.

Without popular education no government which rests on popular action can long endure; the people must be schooled in the knowledge and if possible in the virtues upon which the maintenance and success of free institution depend.

—Woodrow Wilson.

THE INTERNATIONAL BUREAU OF EDUCATION IN 1941-1942.

(Information Service of the International Bureau of Education).

The Director of the International Bureau of Education has presented his report on the activity of the Bureau during 1941-1942 to the Ninth Meeting of the Management Committee. "In this fourth year of war", he stated at the beginning, "which finds us still alive and in which the things that count are patience and tenacity rather than acts of gallantry, we realize each day more than ever before how right we were to rely on our friends and how much they have helped us by relying on us. We have, as it were, remade our life. We no longer live to the rhythm of International Conferences and to the comings and goings of outstanding personalities in the educational world. The problems have changed. The importance of certain questions has decreased. We no longer hope for fresh memberships at each meeting of the Council. But, from another point of view and in unforeseen spheres of activity, we are however experiencing remarkably similar sentiments to those which we knew when things were easy. A new decision of a belligerent country to contribute to the work of intellectual assistance to prisoners of war, a new stamp the sale of which will benefit the same funds, are events which today affect the life of the Bureau as profoundly as did date of affiliations before the war. Also, the permanent contact with those who are suffering and those who are helping to relieve their suffering is as much a tonic and a producer of energy as the old contacts limited to preoccupations of information and research."

"Moreover—we have reiterated this in each of the last reports the activity of the International Bureau of Education is actually two fold. Although we are placing all our forces at the service of intellectual assistance to prisoners of war, this persistent work beset with great responsibilities does not prevent us from continuing the enquiries and activities inherited from peace-time. The more we seek to accomplish the immediate tasks, the more we realize that they are preparing for the day when we shall be called upon to help in reconstruction. We

must not allow peace to catch us unawares, any more than we allowed ourselves to be surprised by the outbreak of war. We must be ready in the future as in the present and the near past."

The Director then stated with satisfaction that if the financial resources of the Bureau had not increased, neither had they diminished in proportions likely to endanger its essential activities. In this respect one could only appreciate the loyalty of the member Governments who, although burdened with the pressing needs of the moment, had carried out their financial obligations to the Bureau. Another encouraging point was that the relations with the majority of countries, both members and non-members, had been maintained. The Ministries of Public Instruction continue to reply to the questionnaires sent to them by Bureau. They still sent the Bureau their official publications and make use of its Information Service.

The Permanent Exhibition of Public Instruction, whose existence seemed likely to be more less compromised by hostilities has on the contrary taken a new or lease of life this past year. A new stand has been opened and others enriched with fresh material.

In the field of research, mention should be made of the publication of the volume dealing with the enquiry on domestic science teaching in elementary and secondary schools and the examination of the enquiries on the teaching of hygiene and on physical education in secondary schools. Finally a new questionnaire on the gratuity of school materials, has been addressed to the Ministries of Public Instruction.

Another instrument of contact between the different countries is the Bulletin which the Bureau is continuing to publish quarterly. This organ of information, always strictly objective reflects the educative preoccupations of the most diverse countries and, through its bibliographical section, offers the means of keeping up-to-date in pedagogical literature.

Lastly, a few figures will help to give some idea of the intense and ever-growing activity of the Service of Intellectual Assistance to Prisoners of War. At the beginning of July 1940, the number of volumes despatched had amounted to a thousand. By July 1941, the 50,000 figure had been reached. Twelve months

later, on 4th July 1942, the number had far exceeded 200,000. This means that, during the year under review, the work accomplished by the Service trebled that of the preceding year. But these rough figures give only an imperfect idea of the sum total of the work involved by the dispatch of 168,426 books in the course of a year: the reception and classification of the requests, control to avoid duplication, negotiations to obtain free gifts of books or to procure them from booksellers, formalities for the expedition and the packing of parcels.

The Director concluded his report with these words: "The schools of tomorrow will have a gigantic task to accomplish, a task involving not merely the education, as always, but also and especially, the re-education of all peoples. We are not naive enough to imagine ourselves competent to aid them in the framing of their needs. But what we do maintain is that we shall then, as in the past, be able to help them to aid one another, or in other words, to furnish them with the means of knowing each other better and of profiting by past experiences just as much as by the fresh experiments that they may be called upon to try, with a rhythm that will make an organ of information and co-ordination ever more necessary and more useful."

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